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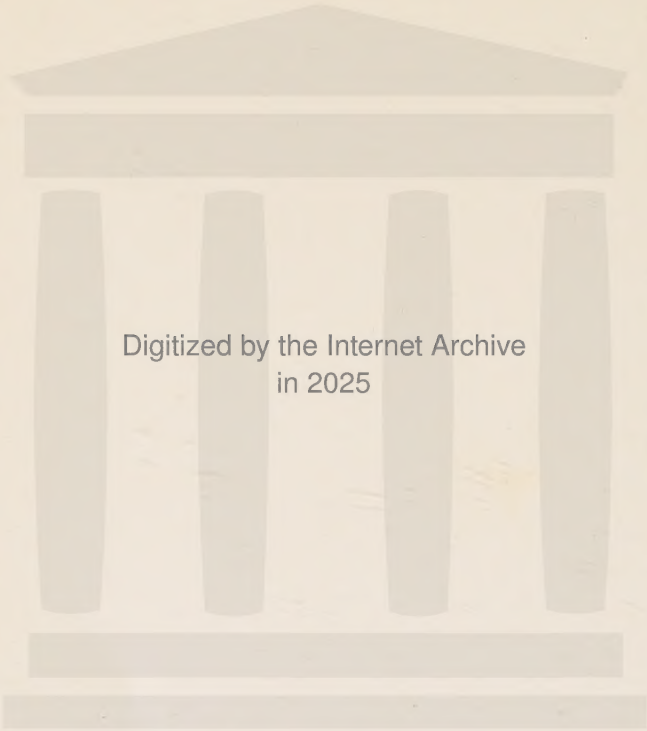
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IDEAS IN CORPORATE WORSHIP

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IDEAS

IN

CORPORATE WORSHIP

BY

ROBERT STEPHENSON SIMPSON, D.D.

LATE MINISTER OF THE HIGH UNITED FREE CHURCH, EDINBURGH

The 11th Series of the Chalmers Lectures
Delivered in Edinburgh in
January 1922

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EXTRACT FROM THE DEED INSTITUTING THE CHALMERS LECTURESHIP

(*The Deed being dated 26th May* 1880)

"I, ROBERT MACFIE, Esq. of Airds and Oban, considering that I feel deeply interested in the maintenance of the principles of the Free Church of Scotland, have transferred . . . the sum of £5000 sterling for the purpose of founding a Lectureship in memory of the late THOMAS CHALMERS, D.L., LL.D., under the following conditions: namely—1. The Lectureship shall . . . be called *The Chalmers Lectureship*; 2. The Lecturer shall hold the appointment for four years, and shall be entitled . . . to one-half of the income . . .; 3. The subject shall be 'Headship of Christ over His Church and its Independent Spiritual Jurisdiction'; 4. The Lecturer shall be bound to deliver publicly a Course of not fewer than six Lectures . . . in Edinburgh, in Glasgow, and in Aberdeen; 5. The Lecturer shall be bound, within a year, to print and publish at his own risk not fewer than 1500 copies . . . and deposit three copies in the libraries of the Free Church Colleges; 6. One-half of the balance of the income . . . shall be laid out in furnishing with a copy all the Ministers and Missionaries of the Free Church."

FOREWORD

The appearance of a course of lectures on Church Worship, informative, sympathetic, and suggestive, will be widely felt to be timeous. Among Scottish Presbyterians—and not among them only—a large degree of uncertainty prevails to-day over this whole field. Ideas and forms, more akin to those of the early Reformation period, would seem to be asserting themselves over against the seventeenth-century Puritan tradition which, in this as in other directions, has so long dominated our religious thought and life; and few things, it may be said with emphasis, are more needful in order to the renewed vitality of Church life in the land than that the worship offered in our sanctuaries should acquire an enhanced character of ordered dignity, beauty, and power.

For the furnishing of guidance here, no Scottish minister of the present generation was better fitted than the late, much-beloved Robert Stephenson Simpson, D.D., of the High Church, Edinburgh. Natural temperament drew him early to the subject. It never ceased to engage his earnest thought throughout his active ministry. And amongst the heritage of lessons left behind to those who mourn the premature ending of a singularly beautiful and devoted

service is that of the supreme privilege and blessing of Church Worship—how it is both a great and a glad thing for the redeemed servants of the Lord to lay upon His altar that " Corporate Worship " which is their response to the Divine gift of the great salvation.

It is much to be regretted that the lectures as now published lack the correction of the author's hand, and also the Notes and Appendices originally intended. But the illness which followed soon after their delivery in Edinburgh during the month of January 1922—and which prevented their being repeated, in accordance with the terms of the Trust, in Glasgow and Aberdeen—forbade their alteration. In these circumstances, leave to publish was only accorded reluctantly and towards the end. The manuscript has been reproduced, not without difficulty, by members of Dr. Simpson's family, whose pious care also has seen the volume through the Press.

ALEX. MARTIN.

New College, Edinburgh,
May 1927.

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LECTURE I.—INTRODUCTORY

THE REGULATIVE IDEAL OF WORSHIP

LECTURE I.—INTRODUCTORY

THE REGULATIVE IDEAL OF WORSHIP

I SHOULD like to express my warm thanks to the Trustees of the Chalmers Lectureship for the honour they have done me in appointing me to deliver these lectures. The appointment came as a surprise, and I have accepted the task with diffidence. The circumstances of my life have not allowed me the leisure of mind or the opportunity for study which I think he should have who ventures to give such lectures as these. I am here, therefore, with humility, with the single desire to serve the Church. I recall also, with a certain trembling of spirit, the words of a Church Father, who says, "Nisi bonum opus amplectaris episcopus esse non potes." Which Lord Bacon interpreted to mean that, in the service of the Church, for one in office to decline a good work may "move to a doubt of his vocation."

The Trustees have asked me to choose a devotional subject, and with their approval I have chosen as the subject of these lectures certain ideas of

Corporate Worship, with special reference to the Scottish tradition.

I frankly confess that I am glad to have the opportunity of saying something to-day about the great subject of the public worship of God. I have long felt that it is the temptation of the Reformed Churches to over-intellectualise and perhaps also to over-energise our Christian faith. The ultimate relation between the finite and the infinite in religion is a personal relation. We have no richer category than the category of personality, but the riches of a personal relation are not exhausted either by intellectual activity or by practical activity. There is a whole world within us — a world of wonder and imagination and moods of feeling and affection, in which personality expresses itself, especially in our relation to God—which is behind all intellectual and all active expression. Worship is the whole of that world, and it may well be that in worship personality has its richest expression.

Moreover, we must never forget that our Christian faith is essentially a supernatural thing. Pascal reminds us that in the Gospel there is always *quelque chose d'étonnant*, something wonderful. Christ, in our Christian faith, is to be thought out in doctrine and in ethic, and Christ is to be served with all the energy and romance of a man's being; but Christ in the Gospel is supremely to be adored, He is to be

wondered at, to be sung to, to be worshipped. When St. John saw Jesus in His glory, he fell at His feet.

In these lectures, which are associated with a Trust that bears Dr. Chalmers' name, I shall naturally keep in mind the Scottish tradition, and concerning that tradition I should like at once to make two remarks. The first is that Scottish religion has never favoured detached piety. Throughout its history the Scottish Church has been consistently Catholic; it has always emphasised the idea of fellowship in religion, the thought of membership in the Body of Christ, which is the Church of the living God. Our tradition in Scotland has always been that a Christian man should be possessed, through and through, with a sense of belonging to a community, of being a member of a corporate society which has a corporate faith, a corporate life, and as all students of Scottish Church history know, with a corporate conscience. The second remark I wish to make is that it has always been part of the Scottish tradition that the distinctive office of this corporate society, which is the Church, is the public worship of God. From its earliest days, as in Celtic Christianity, the Church in Scotland has set a high value upon learning, and throughout its history it has gladly accepted social and national responsibilities, and I think I may say that few branches of Christ's Church have suffered more for His sake. But the buildings of the Church of Christ in Scotland have never been thought of as lecture

halls, nor as clubs for social service, nor even as schools for the discipline of character or the training of the devotional life. The churches in Scotland have often been very humble dwellings. Scotland has never been a rich country. But the humblest of such buildings has been erected as a home of worship, and the words that fall first on the ear as one enters upon the corporate worship of those that gather within the walls of our Scottish Church are these simple, august words : " Let us worship God." The popular conception of Scottish Church life is that in its services preaching is over-emphasised. Perhaps that is so. But we must never forget that in the tradition of the Scottish Church preaching is not contrasted with worship, but is itself regarded as a part of worship. And no Church, not even the great Roman Church, has clung so tenaciously as has the Scottish Church to the use of the Psalter in worship. Now the singing of Psalms in Divine worship stands for the response of the redeemed to their Redeemer. It is faith uttering itself in doxology, and that is the heart of worship.

We are weary of our ecclesiastical divisions in Scotland to-day. We are setting our faces towards unity. May I here express the hope that we shall remain loyal to those two great elements in our Scottish tradition—our historic sense of the Catholic Church, that is, of the importance for faith of the Body of Christ, and our historic sense of the Church as supremely the home of worship? Let us set

ourselves to rear in Scotland a Catholic, Reformed, Presbyterian, Worshipful Church.

Now we must frankly accept the fact that in our age the tradition of attendance at public worship in Scotland, as in other countries, has broken down.

It is quite possible to overestimate the strength of that tradition. I am inclined to think that even in the Middle Ages, which is the Church's Golden Age in the imagination of so many, only a limited number in each community gathered in the churches for corporate worship. Moreover, we must always recognise the fact that there are detached spirits who are not helped in religion by official services. Still, throughout the centuries, the habit of regular attendance at church for the public worship of God has held the hearts of Christian men. Clement of Alexandria, writing of public worship in his city and in his age, which was the third century, speaks of the "muster in the churches of the Troops of Peace, with Christ as their Leader." That fine picture surely recalls to many of us gracious memories. It recalls the Highland pictures on quiet Sabbath mornings:

> "Reared in those dwellings have brave ones been;
> Brave ones are still there.
> Forth from their darkness on Sunday I've seen
> Coming pure linen,
> And, like the linen, the souls were clean
> Of them that wore it."

We must frankly accept it that that tradition is passing, or has indeed passed.

I am not called upon here to inquire too minutely into the reason for that, but I should like to make these remarks. I question if the sense of God is very real to us to-day, and I am inclined to think that we have lost much in Scotland through a change in the habit of family worship, and we must not complain if here, as in other departments of life, the critical spirit has its way. But I am inclined to think that the Church itself must bear a larger part of the blame for the decay of the habit of church-going. The change came about at the time of the great industrial revolution. The Church then was far too slow to realise what the great idea of personal freedom meant, and except perhaps among the Methodists in England, there was little sympathy shown with that idea, which is a Christian idea. Moreover, looking back, we can see now that the Church was culpably slow in meeting the practical needs of the new industrial situation. Church buildings were not immediately provided, and I am convinced that many then lost the habit of church-going, which they have never regained. We must remember that the heart of the working people of our country is very sensitive, and I think the Church hurt it then. Then further, I question if the Church has ever regained the ground which it lost about the same time through the timidity of its dealings with the new intellectual ideas that were filling the minds

of educated men. There were many then who were breaking away from the older philosophy and the older theology, whose whole attitude to things was still distinctively religious, and (I say the words in great sorrow) I think the Church then did little to help them. If we are to regain the old Catholic and Scottish tradition of regular attendance at church, we must first of all set ourselves, I am convinced, to do these two things. We must recapture the hearts of the common people. We must show them the Father's House of Prayer always in the midst of them, with its doors wide open to welcome them. And further, we must secure that educated men and women, whose ways of thinking have broken with our earlier ideals, but whose whole attitude of life is at heart religious, shall be welcome to the Church as the home of worship, within whose fellowship, by common prayer and communion with God, their spiritual nature shall be nourished.

But now to this must be added something that is distinctively modern. I think that we are face to face to-day with a new and very real difficulty. About public worship, one of the most arresting features of our time is the large number of men and women, especially of educated men and women, who have a genuinely religious attitude towards things and who are genuinely devoted to social service, who quite frankly declare that they have little interest in organised Christianity, in the corporate fellowship and the corporate worship of

the visible Church. As regards corporate fellowship, I do not think that this mood of mind can continue. It is simply impossible that men and women to-day, who are enthusiastic about fellowship in life and in work, shall find enduring satisfaction in individualism in the service of the Kingdom of God. But concerning worship, I think the problem is more difficult. Quite openly many say to-day that their worship is best done secretly, that the communion which helps them most is spiritual communion, that they are not attracted by the corporate worship of the Church, and that little help comes to them on the occasions in which they join in it. Now that is a sincere mood of mind which requires careful consideration to-day by the Church. It must not be met in a cavalier spirit, but in a sympathetic spirit, and it cannot be dealt with superficially. Such things as the importance of forms of Church Service touch it only on the surface. That mood of mind can be met only by clearer thinking, and more intelligent teaching about the ideas that lie behind the gathering of the congregation of the Church of Christ for the corporate worship of God, about that great thing which corporate worship stands for historically, and which in reality it does. There is need here for a revival of the teaching ministry of the Church. We need re-study and re-statement of the great ideas that lie behind public worship. There is room for a great book on the subject, with philosophy in it and history in it and definite religious

teaching. I cannot attempt so great a task as that, but in these lectures I wish to make an effort at least to deal with some of the great ideas that lie behind what many call the *conventional* practices within the Church of Christ.

First, then, we must come to some understanding concerning the great regulative idea of corporate worship. That can be done at the outset only very generally. For the idea must not be abstract, and it can be filled in only as our studies proceed; still I think that, first of all, we must get into our minds a general idea of what corporate worship stands for, and what it does. Then we must consider the expression of that regulative idea, and its supreme illustration, in that great action of worship which our Lord Himself has appointed for His Church. Eucharistic worship surely shall have in it the whole significance of worship. Next, I wish to connect corporate worship with certain considerations of psychology, considering some ideas that lie in the approach of a body of persons like a congregation, in the worship of God, and also with certain considerations in history, recalling some of the significant ways in which the congregations of the Church do so approach God in different modes of worship. Then I think we can profitably consider our traditional Church Services and how far they meet the needs of worshippers to-day, and finally, I shall ask you to think with me of the notable manner in which, in worship, the objective and the subjective are

united, considering especially with you the relation of corporate worship to the devotional life and to the missionary service of the Kingdom of God.

I

Let us begin, then, by trying to get at the great regulative idea for which the corporate worship of God stands. But again let me repeat the warning that any such general idea will take on meaning only as it is filled up by fuller study. Religion, from the days of the Greek thinkers, has suffered from being confused with popular metaphysics, and we must be on our guard against abstraction.

I think we must clearly distinguish in worship between worship in the wider sense of the Godward aspect of the human spirit, the orienting, if one may say so, of the finite to the infinite, which is the meaning of religion, and that more limited and distinct conception of worship which is in the "cultus" of the Christian Church.

Religion, I think one may say, begins in reverence, but the human spirit cannot show reverence towards that which is simply great. That which is great must be revealed as having something gracious in it, if the human spirit is to show it reverence. And there is an instinctive hush of the spirit before the supreme reality of things, when in that greatness, graciousness is perceived. And that is of the essence of the religious attitude to things; it is expressed in

the reverent pursuit of science and in the reverent pursuit of philosophy. No one can read such a writer as Plato without perceiving it. There is a wonderful passage in the *Symposium* in which Plato unfolds his system of ideas until he finally arrives at the ultimate idea of all—the idea of God, or, as he calls it in that Dialogue, the idea of absolute beauty. A wondrous thing, he calls it, beautiful in its beauty, and in matchless language he speaks of the joy and the rapture of a man who should hold converse with that beauty, simple and divine. "Oh! think you that it would be an ignoble life for a man to be ever looking thither, and with his proper faculty contemplating the absolute beauty and to be living in its presence? Are you not rather convinced that he who thus sees beauty, as only it can be seen, will be specially fortuned; and since he is in contact, not with images, but with realities, he will give birth, not to images, but to very truth itself? Will it not be his lot to become a friend of God, and, so far as any man can be, immortal and absolute?"

That which is thus expressed in science and philosophy is expressed more clearly in Art. Art is the expression of the spiritual reality of things in sensuous images, and there is a mystery in that expression in Art's sense of immediateness. In Art you do not reason about the absolute gracious reality as you do in philosophy; you immediately feel it. Many of us were conscious of that revelation

during the days of the War. It was almost too much at times to look upon the beauty of the world, but still that beauty took us straight to the heart of things, and we knew that, in spite of all man's perplexities and the will's perversities, and the sin and sorrow of the world, yet, at the heart of things, there is Love, and that the end is Peace.

"Oh, World! as God has made it
All is beauty.
And knowing this is Love,
And Love is Duty."

And then further still there is a similar and perhaps a more helpful revelation of that same gracious reality of things, in literature and in the life with which literature deals. For human life is a thing not of thought and feeling alone, but of action and of passion. Its deepest relations are personal relations. Arnold Toynbee has pointed out how strange it is that in the presence of the mystery of life, instantly there come to the spirit thoughts of right and of wrong, of the relation of souls one to another, and of the moral and spiritual experiences of life. And in Literature, in Poetry and Drama, the reflection upon all this in human experience brings the spirit face to face with the gracious reality of things, and the mystery of things. No words express this better than the familiar words of Wordsworth in his lines written on Tintern Abbey:

". . . I have felt
A presence that disturbs me with the joy
Of elevated thoughts; and sense sublime

Of something far more deeply interfused,
Whose dwelling is the light of setting suns
And the round ocean and the living air,
And the blue sky, and in the mind of man.
A motion and a spirit that impels
All thinking things, all objects of all thought,
And rolls through all things."

Now this we all consider worship. What I have called the larger aspect of worship is peculiarly congenial to the modern mind. There are many who say that the more limited thought of worship, which is distinctive of corporate worship, has little attraction for them, that there are things within it that grate upon their spirits, and that they prefer as worship silent meditation upon God—the absolute goodness, the absolute beauty, the absolute truth, through the medium of Thought or of Art, of Nature or of Literature, and reflection upon experience. What is the Church to say to that mood of mind? I think the Church should recognise it distinctly as worship, and that the Church should seek to draw men and women, to whom that reverent conception of worship makes so kindly an appeal, to its own deeper sense of worship, which gathers around the wonderful, satisfying revelation of the God of Nature and the God of Life to man in Jesus Christ. I do not wish to criticise that ideal, but two things must be said. First, that ideal is a distinctly philosophical ideal, and in religion it is not philosophy to which we turn, but religious experience. And second, the religious experience of the Christian man is that his

worship, in all the wonder and joy of it, gathers in its final form around God's gift to us of Jesus Christ. Life is not an easy thing. It is full of experiences that have in them not only the mystery of joy, but also the mystery of sorrow; and there is an element in life which you cannot rationalise, because to rationalise it would be to give it a place in the system of things, and it is the "surd" in things—theology calls it sin. So no man can come near to the deep meaning of life, to whom life does not mean passion; and Jesus Christ, in the Christian conception of Him, is the Passion of God. When a Christian man looks at Christ he sees God, not simply as the absolute truth, the absolute beauty, the absolute goodness, but as One Who, in absolute goodness and truth and beauty, has entered into the sorrows and the sins of man. He recognises in the Heart of his God that Passion for which incidentally he yearns, and he knows that the Heart of God is Love, and that must be the deepest revelation. Nothing can be wider than that—Christ is universal. I do not say that there is not much to be explored. There is a whole world to be explored. But if the revelation that Christ brings shows Love as the essence of God's Being, that is ultimate and final.

Now, around this wonderful gift of God to man in Jesus Christ, this revelation of Passion in God and the Love of God revealed to man in action and in suffering, a society gathers, which rises to meet that revelation, or rather to meet that Christ in

Whom the revelation comes, with gladness and poetry and wonder and awe; and *there* lies the distinctive idea of corporate worship in the visible Church of Christ. That corporate worship is the response of the whole manhood of the individual, and of the society in which the individual has his place, in thought and will and imagination and that mysterious movement of being which is the depth of personality, to the wonderful revelation of God to our world in Jesus Christ. So from the beginning that corporate Christian worship has two characteristics. In the first place, it is an active thing; something is *done*, a response is made, there is "offering." In the second place, that offering is made *with others*. It is made, not by a man alone, but by a man with his brother in a belovèd community. For the God to whose revelation in Jesus Christ it responds is a God Who has revealed Himself there as essentially Love.

Now here a question emerges which must be answered. It may be said: "But shall not this offering, this response to God's gift in Jesus Christ, by the individual or by the community, be best made in a devoted life of faith and of obedience and of service?" Of course there is a sense in which that is true; but there is, I venture to say, a deeper sense, in which that offering of faith and obedience and service is by itself an imperfect offering. In all personal relations, relations into which love enters, as the relation between a man and his wife or the

relation between a man and his friend, it is not enough that there be simply ethical obedience to what is required, and freedom from hurt. It is not enough, for example, in the relation between a man and his wife or a man and his friend that the one simply does to the other what duty orders, and refrains from doing what hurts. How can love be satisfied with that alone? There is a deeper wealth in love. There is in human personality, not only that which is expressed by what a man does and what a man says, but there is also a mysterious element which expresses these things, and yet gathers them all together in a fuller expression of a man's self, that has emotion in it and imagination, as well as thought and will, that has love at the heart of it. And something corresponding to that, very imperfectly expressed indeed in all forms of worship, but struggling for expression, is in the public worship of the Christian community, when it gathers together in joy and gladness, in adoration and in awe, to worship God, Who has come to man in Jesus Christ, and revealed to us His heart of love in Him.

This, then, is the great conception of worship that I wish to unfold in these lectures. Let me put the idea as simply as I can. The corporate worship of the Christian Church is the response of the Church to the amazing, satisfying revelation of the Love of God that has come to man in Jesus Christ. It is a response, and so the great thought of worship is

action. It is offering, and it is a response with others in a community, and so the great thought of worship is also offering *with others*. The community makes the offering, and the individual is a member of it.

But now this conception of Christian worship as offering, and as offering with others, is not complete, I think, unless two things be added. First, there is a relation, not only to God and to man in worship: there is also a relation to nature. In nature truth is hidden, and the reverent student of science and of philosophy does not make truth: he finds it. In the beauty of nature there is a voice silent unto God, and the music waits for the interpreter and the poet. Although we often speak of the pathos of nature and at times thoughtlessly of the cruelty of nature, I wonder how much of that is due to our own penitence. We cast our own shadows over nature, and the world waits for the redemption of man; and in worship we take our place as priests of nature, offering vicariously unto God, through Jesus Christ, nature's silent offering of adoration and praise.

And then higher still let our thoughts be turned, not to the world beneath us, but to the world above us, as we present our offering with our brethren on earth, and as priests of the whole creation, within which God has set us men. In that offering we are linked also to the great company who are now before the Throne of God, whose life is represented unto

us as a continual worship, and of whom it is said that they rest not day nor night, singing, "Holy, holy, holy, Lord God Almighty. Heaven and earth are filled with the majesty of Thy glory."

There is an offering of man unto God through Jesus Christ; there is that offering made in fellowship with those whom God has taught us to call our brethren; there is a vicarious offering for the beauty and wonder around us, that can only silently tell out God's praise; and there is the mingling of our hesitating, trembling voice of praise with the song of victory of those who surround the Throne of God. That is, I think, the great regulative conception of corporate worship in the Christian Church.

How much it means to join in it! How much is lost if we do not join in it! Ruskin says: "I do not wonder at what man suffers, but I wonder at what man misses."

"Now, just as the gates were opened to let in the men, I looked in after them, and behold, the city shone like the sun; the streets also were paved with gold, and in them walked many men with crowns on their heads, palms in their hands, and golden harps to sing praises withal. There were also of them that had wings, and they answered one another without intermission, saying, 'Holy, holy, holy is the Lord.' And after that they shut up the gates. Which when I had seen, I wished myself among them."

LECTURE II

EUCHARISTIC WORSHIP

LECTURE II

EUCHARISTIC WORSHIP

THE subject of this lecture is Eucharistic worship, and I wish at once to explain why I have chosen this as the subject of the second lecture of this course. In the first lecture I sought to discover with you the great regulative idea of corporate worship. I said it is this—that worship is offering. I am convinced that we shall not recover the habit of churchgoing in our land, unless in our Reformed Protestant worship we lay more emphasis upon the fact that something is *done* in public worship. In the worship of the Church of Rome, which centres in the Mass, it is openly proclaimed that something happens. The tendency at times in Protestant worship is to suggest that the value of the worship lies in its effect upon the worshipper. That is not so. The central thing in worship is objective, not subjective. In worship we do not only receive, but primarily we give. Worship is offering. Then, concerning this offering, I ask you to note two things. First, that it is made in fellowship with others; the personal and the social are combined. Second, that it is the offering of the community or of the individual *in* the community made in response to something, to Some One, to God, Who has revealed Himself as

Love in the action and passion of Jesus Christ. Then further, I added that the offering is made vicariously for nature, and not in the fellowship of earth alone, but in the communion of heaven.

Now all this might be explained and illustrated and filled with spiritual experience, by reference to the ordinary worship of the Church. In common worship there is always the Presence. Jesus said: "Where two or three are gathered together in My name, there am I in the midst." There is always the response to the Presence; and when in the ordinary action of worship there is preaching, then Christ is not only Himself in the midst of the congregation, but is also presented to the congregation through the medium of words, and in response to that there is the offering, which is worship. But there is one special action of worship which the Church has always taught to be the highest exercise of worship. We believe it was appointed by our Lord Jesus Christ Himself; indeed, it is the only action of worship that our Lord has definitely prescribed. It is the celebration of the Sacrament of the Lord's Supper, the Service of Holy Communion, what we call Eucharistic worship. There is the Presence, with something added. There, also, is the response to the Presence, with something distinctive added. So in the celebration of the Sacrament of the Lord's Supper, in the Service of Holy Communion, we may expect to find the great regulative idea of worship most clearly illustrated

and expressed, and filled with spiritual experience. That is why I have chosen as the subject of this second lecture Eucharistic or Sacramental Worship.

I think it must be frankly admitted that there are certain natures to which Sacramental worship does not appeal. There are natures which do not seem to be impressed by anything that is of the nature of a symbol, and in connection with Sacramental worship there are some who profess to be so much afraid of religion having anything in it that is magical or materialistic, that their personal relation to such Sacramental worship is only negative. Moreover, there are communities, such as the Quakers and the Salvation Army, honoured by us all, that openly reject the use of Sacraments. I think it should be said, however, that the Quakers delight to affirm that their whole religion is sacramental, and the Salvation Army makes no secret that it depends upon the organised Church. It is affected by the organised Church in the midst of us all more, perhaps, than it is conscious of. But apart from this, Christians generally are conscious that in Sacramental worship they are obeying the command of our Lord Jesus Christ, and the experience of the whole Church is that we have special communion with Jesus Christ our Redeemer at that Holy Service. The highest expressions of worship are to be found in Eucharistic Liturgies and Eucharistic Hymns. The deepest parts of the great devotional books of literature are those which speak of Sacramental

worship, as in Thomas à Kempis in the Roman Church, John Keble in the Anglican Church, and our own Scottish Samuel Rutherford. In our own memories, when moments of spiritual richness and reality have come to us in the Holy Communion Service, how often have we said, "This is the House of God, this is the Gate of Heaven!" In my own experience I can never forget how on Communion Sabbaths certain faces of those who had walked long with God shone with radiance, as the communicants took the Bread and the Wine in memory of their Redeemer. I have seen Jesus making Himself known unto men in the Breaking of Bread.

Now in these lectures I am concerned with doctrine only as it affects worship, and I am speaking now, not of the personal devotional life of the individual, but of the corporate worship of God. I shall say nothing, therefore, of the Scottish traditional doctrine about Holy Communion; but, to guide us in our thought of worship at Holy Communion, I should like to recall three significant elements in the Scottish tradition of the service of Eucharistic Worship.

The first is the habitual association in the ritual of the Word and the Sacrament. Now this is not distinctively Scottish; it is really Catholic; it was strongly insisted on by Saint Augustine, and appears in ancient liturgies. You will remember how, in the beautiful service of the Church of England, the place appointed for the sermon is the Communion Office;

and in our Scottish Communion Service this has always been emphasised, because of the importance, in the Scottish tradition of worship, of preaching. What, then, in the Scottish conception of it, is this preaching ? It is most important to remember that it is not of the nature of the giving of a lecture, nor is it a discourse on any general subject, nor a speech, as in a classroom or on a political platform. Preaching, in the Scottish conception of it, is a definite thing ; it is the presenting of Christ to men and to women in *words*, and when in ordinary worship the preacher delivers his sermon, in the Scottish conception of it he is presenting before men, through the medium of symbols (that is to say, of words suffused with his own personality), the Person and meaning of Jesus Christ. Now words, as we know from common experience, are an imperfect medium for the presentation either of ideas or of persons. In ordinary life, in conversation, we are continually made conscious of this. We cannot get words, we say, to express what we mean, and one of the gains of literature and of poetry is that we get help there to express what is in our own minds. How often we say in reading a line of poetry or a phrase in literature, " I have felt that, but I could never get words for it " ; and so continually in life we add to our expression in words, further expressions, such as gestures, actions, symbols, sacraments ; and in the Sacrament there is something added to the Word, and the added thing makes the idea or

the person spoken of through the symbol of words, more clearly understood through the symbol of the Sacrament. Now precisely the same principle obtains, I think, in religion, in what we call the Sacraments. In the Sacrament of the Lord's Supper, in Holy Communion, Christ, Who in ordinary worship is presented to us through *words* in preaching, is there presented to us through *actions*, and the actions are those of His own choosing, in which the redeeming love of God to us in Him is shown and conveyed to us through the Bread and the Wine which He puts into the communicant's hands. And the Scottish insistence on the constant association of the Word and the Sacrament arises from the desire to impress upon the worshipping people that it is the same Christ Who is presented at the Sacramental Service in action, Who is presented at the ordinary Services of worship in words; only, in the action, through the symbol in the Sacrament, there is the fuller and the richer revelation of that same Jesus Christ. I know no words in which that is more simply and more helpfully presented to us than in the words of the old Scottish preacher, Robert Bruce: "It would be speered, Quherefore are sacraments annexed, seeing we gat na mair in the sacrament nor we get in the word? Thy hart cannot wist nor imagine a greater gift nor to have the Sonne of God, quha is King of heaven and earth. And, therefore, I say, quhat new thing wald thou have? The sacrament is appointed, that we may get a better grip of Christ

nor we get in the simple word. The sacraments are appointed that I might have Him mair fullie in my saul; that He might make the better residence in me. This, na doubt, is the cause quherefore thir seales are annexed to the evident of the simple word."

The second thing strongly emphasised in the Scottish tradition follows from this; it is the significant emphasis placed upon the *Presence* in the Eucharistic Services. It is indeed heart-breaking to the student of history to discover the divisions and discussions that have taken place concerning the doctrine of the Presence of Christ in Holy Communion. It is surely enough to emphasise that the Presence is there, and there, as I have explained, not merely in the presentation of speech, but in action. But without entering into any philosophical discussion of the *rationale* of the Presence of Christ in the Holy Communion Service, the actual Presence of Christ is emphasised by the Scottish tradition of ritual in two ways. In the first place, in the Scottish Church there is no assertion of priesthood. The minister, who is the duly appointed representative, not only of the congregation, but of the whole Church, and who acts for the Body of Christ, simply secures that the Lord's instructions about the Service are carried out. It is the Lord Himself Who presides at the Communion Service. It is the Lord Jesus Christ Himself Who, in His action, puts into the hands of the communicants the broken Bread and the Wine poured out, that tell of His Passion.

No branch of the Church has a right to speak of this service as *its* Service. To recall a familiar Scottish expression, it is the Lord Himself Who presides at His Table; He is the Giver of the Feast. In the second place, the emphasis laid on the Presence in the Holy Communion service is expressed in the Scottish Ritual in another very significant manner. You will remember how, as the Sacred Elements are put into the communicant's hands, in the Scottish service no words are spoken by any servant in Christ's Church. There is silence as the Bread is handed from communicant to communicant, and, in the silence, the Master Himself says to each: "This is My Body broken for thee." It is amazingly impressive when, in the great ritual of the Roman Church, the moment comes when the Host is raised and the whole congregation in silence adores. Equally, if not more impressive it should be to us in our own Communion Office, when every voice of man is stilled and our Lord Jesus Christ Himself hands to each the token of His Passion, saying Himself the words: "My Body broken for thee; My Blood shed for thee."

Then a third element in the Scottish tradition is the emphasis laid in the Service upon the *congregation*; and the congregation, in the technical sense of the word, represents the Catholic Church of Jesus Christ. This is emphasised in every liturgy. St. Augustine says: "If you wish to understand the beauty of Christ, hear the Apostle saying to the

Faithful, 'Ye are the Body of Christ and the Members. The mystery of yourselves is placed upon the Lord's Table, the mystery of yourselves you receive.'" In no branch of the Church can the Holy Service be celebrated unless there are at least three communicants. When we come into intimate fellowship with our Lord Jesus Christ we must take our brother with us. It is only "with all saints" that we can know the love of Christ. But in no Service is this more clearly made plain than in the Service of Holy Communion in the Order of the Scottish Church, for there the primitive practice is continued of the communicants gathering, as members of one family, around one family table. Formerly, to express this idea, there was literally a table in connection with the celebration of Holy Communion in the Scottish Church, and there has been considerable controversy in the Scottish Church concerning the removing of the actual table for all. And now if this idea of fellowship is not still expressed so literally by the common table, the white cloth on the pew, for which the Scottish Church has always contended, is still the symbol that we gather at this Holy Service to receive Christ and to make our offering to Him, not alone, but as members of the one family of God. In this great act of worship, again I remind you, the personal and the social are subtly combined, and apart from each other we cannot be made perfect.

We are now in a position to consider more care-

fully worship, as expressed and illustrated in the Communion Service. I have said that worship is always a response, and in the Communion Service we have seen there is the Presence of the Lord Jesus Christ, presented, not in speech, but in the Word. And therefore it cannot be too strongly said that our first action in the Communion Service is not to give but to receive. The sacramental thing in the Sacrament is not what we do, but what Christ does. I often think that in our Church Services we have too much speaking, and man is obtrusive; and this is one of the great gains of the Sacramental Service, that there is silence in it, that the soul is hushed before God and that Christ speaks, and the mind of the worshipper is moved away from man and is set upon Him. "What shall I render unto the Lord for His goodness?" says our old Scottish Eucharistic Psalm, and answers, "I will take the Cup of Salvation." The Presence then is a central thing in the Communion Service: Christ gives, we receive.

But now the response to the Presence, I have said, is the worship, and the worship has in it the three elements to which I have already referred. It is offering. It is offering with the Community, and there is the vicarious element added, of offering, not for man only, but for Humanity and Nature.

I think that I can make this plain by relating for a moment the Service of Holy Communion to the thought of sacrifice. In the early days of Christianity it was a common complaint against

Christians that they had no sacrifices. They had no temple and no altar. All pagan religions and the Jewish Faith offered sacrifices—sacrifices, I mean, of things. The idea may have been to secure the goodwill of God, as when one gives a person a gift. Or it may have been the expression of fellowship with God, as when there is communion round the common table. Or it may have been, as it often was, to propitiate God. We know how the doctrine of sacrifice in Israel's history deepened the people's sense of the holiness of God. Now the Early Church had learned from Christ a more spiritual conception of God than that His goodwill could be secured by any material gift, and the very heart of the Gospel of Jesus Christ is that God is accessible to man, and is stretching out arms of welcome. In the Christian Faith you do not come to God at the end of a long process; God is first coming to you. Moreover, in our Christian Faith we proclaim the one all-sufficient Sacrifice for sin in the Cross of our Lord and Saviour Jesus Christ. That Sacrifice, we gladly proclaim, cannot in any way be repeated; it stands alone. Jesus Christ, by His Cross and Passion, has redeemed the world. In such a sense, then, the early Christians boasted in the fact that they had no sacrifices. But, at the same time, the early Christian Church strongly proclaimed that they *had* sacrifices, and the heart of their worship was their offering unto God. That offering consisted of two parts; first, their common

worship, which was the offering of praise and prayer, thankfulness and adoration, and second, their offering of themselves in their souls and their bodies, a living sacrifice unto God. This latter was especially emphasised in the Eucharistic service of the Early Church. There was in that service, first, the offering of praise and prayer. Throughout the whole Communion Office there should always be a distinctive note of thanksgiving and especially of adoration. And there was the offering, in a great dramatic and significant action, of themselves, or, to be more accurate, of themselves as members of the community of the Church of God; al iving sacrifice in their souls and their bodies unto Him. That is expressed in the Communion Office still, by the bringing to the Holy Service of the fruits of the earth, Bread and Wine, according to Christ's appointment, to be set apart for the Holy Service, and by the offering of gifts; of his own each one gives unto God, not only actually but symbolically, also presenting the offering of himself. In the Communion Office the culmination of the Service is not simply the act of reception, but linked with it is that other act by which, in the fellowship of Christ's whole Church, we offer ourselves unto Him a living offering. There is, as I have said, the *Presence* in the action of the Holy Service, and there is the *Response* to the Presence in the whole exercise of praise and prayer, in the offering of thankfulness, and in the presentation of ourselves, our highest sacrifice unto

Him. Passion answers Passion. First we receive, then we give ; and the gift is the offering of our worship.

Then further, in a very special manner, at the Holy Communion, as I have hinted already, the offering, both of thankfulness and of ourselves, is made with others in the beloved community of the Church of God. Indeed, in the offering of Holy Communion, it is primarily not the individual, but the community, and the individual as a member of the community, the Church as the Body of Christ, that is offered as the Sacrifice unto God. I am not here speaking of the meaning of Holy Communion to the individual. As the Bread and the Wine are received, each of us receives alone and feeds alone upon Christ crucified, and all the benefits of His Death. As He comes to us and speaks to us and presents to us Himself, of that once crucified and now living Saviour we each can say, "He loved me and gave Himself for me." Of that personal experience in the Communion Service—the deepest of all experiences—I am not thinking now. I am thinking of the corporate action of the Christian community in its highest act of worship, and I remind you that, in receiving the Holy Bread and the Holy Wine, the individual is incorporated, through Jesus Christ, into the whole Body of Christ ; and the Body of Christ, of which he is a member, is, in the great act of worship with which the Service closes, dedicated unto God to be the organ of His Will and of His Redemptive Kingdom.

This, then, is the great offering—shall I say sacrifice ?—of this supreme act of worship. All the elements of worship are here; the Presence is supremely here—the Lord Jesus Christ Himself, in whom the redeeming love of God has come to man; and the response is made to that Presence by something that is very definite, very direct, a thing which indeed "happens," the offerings made of thankfulness and of self-surrender. The individual takes his place in the whole Body of Christ, offering that Body to be the instrument of His Will.

About the added vicarious element let me say only a word. As in response to the Presence at Holy Communion, there is this offering in worship, in adoration and praise, and in self-surrender and sacrifice, on the part of the Church, so in this Holy Service the Church acts, not for itself alone, but vicariously for the whole world of redeemed humanity and for nature. In that supreme moment of worship surely we can hear the silent pæan of praise in the beauty of the earth, the glory of the heavens, the mystery of human love, the pageant of life's sorrow and joy, the whole round of human experience, in one great action, presented also unto God, an offering. It is the Eucharist of the Earth, and the Church is the Priest of the Earth, making the offering.

But not alone from Earth does the music of the offering rise in this Holy Service. Continually Heaven makes its offering, and in the Eucharistic Service, Heaven and Earth are united in one offering.

To many of us, as the years pass, our dead are our dearest possession. Sometimes in the silence of our worship, whether at our Eucharist, in the ordinary services of the Church of God, or in the silent communion of our souls, we fain would celebrate for them. We need not celebrate for the blessèd dead. Ours is the imperfect offering ; theirs is the perfect ; but we can always celebrate with them in Jesus Christ. We are never far from them, and when He comes near to us, surely in His train are they of whom we can say that they are with Christ. In all the Services of His House and also in the quiet remembrance of our souls, but above all in our Eucharistic worship, surely we can think of them as one with us, and of ourselves as one with them, as in one Company, unbroken in Heaven and on Earth, the Body of Christ, we offer ourselves unto our Redeemer in adoration and in consecration, putting ourselves absolutely at His disposal, and singing His praise : " With Angels and Archangels and all the Company of Heaven, we laud and magnify Thy glorious Name, evermore praising Thee and saying, Holy, holy, holy, Lord God of Hosts, Heaven and Earth are full of Thy glory ; Glory be to Thee, O Lord most high."

That is the note of adoration, and I close this study by saying that adoration is the note of all true worship, the sense of joy in God, of victory in our Lord Jesus Christ, of fellowship on earth with those who have triumphed in heaven, in the service of the

One Redeemer, Who is the King of Glory. I think that I would judge, were I called to judge the branches of Christ's Catholic Church on earth, concerning their understanding of the great corporate worship of the Body of Christ, by the simple note of the measure in which they made the heart of that Service the adoration of our Redeemer; and may I say with all humility that perhaps our Scottish tradition of Eucharistic worship has missed something in later years, perhaps through Puritan influence, by making too little of this. The Communion Service should indeed be the greatest of all Services. It should be encompassed with dignity and with solemnity, and men should take part in it only with penitence and the broken heart with which the Lord is well pleased. But we believe in the forgiveness of sin, and the Gospel is the gladdest of revelations, and the Lord Jesus Christ is the King of Glory. He is to be adored, He is to be sung to, and we must learn to rejoice in Him. It was a wise liturgical instinct which led the Fathers and the Teachers of our Scottish Communion Office to close the great offering of its worship with this great Eucharistic hymn:

"O thou my soul, bless God the Lord;
And all that in me is
Be stirred up His Holy Name
To magnify and bless.
Bless, O my soul, the Lord thy God,
And not forgetful be
Of all His gracious benefits
He hath bestow'd on thee."

LECTURE III

PSYCHOLOGY AND WORSHIP

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In the first lecture in this course I asked you to come to a conclusion with me concerning the regulative idea of corporate worship. Worship is offering. And in the second lecture I sought to show how this is explained and illustrated in the great Sacramental Service of Holy Communion. In this lecture, and in that which follows, I ask you to pass with me into another region of ideas. I have explained that the offering in worship is the offering of the community. St. Augustine has a beautiful sentence about this. Speaking of worship as sacrifice, he says: "This is the Sacrifice of Christ, that many-one Body in Christ, which also the Church solemnises by the Sacrament of the Altar, known to the Faithful, where it is shown to Her that in the very thing that She offers, She Herself is offered."

Now, wherever there is corporate action there are two things. First, the group has a certain mentality, it has characteristics, processes of thought and feeling, lines of action: that is, psychology must be taken into account. And second, there is a certain form or ritual. When you act by yourself, you are in a measure free, but when you act with others, you must accept a certain form, or ritual, or

order. Through an outward thing an inward spirit expresses itself. So is it in corporate worship. In the action of the worship there is a certain psychology to be noted, an account of the processes of the worshipping group; and as experience passes, there comes to be a certain history of worship, a record of the different modes in which groups of worshippers have expressed themselves. I ask you now to consider with me these two things, and the subject of our study to-day is Psychology and Worship.

Now, at the outset, it must be clearly understood that, when we speak of the Psychology of Worship, we are not in any way forgetting or limiting the work of the Holy Spirit of God. It is only God Who can prepare the hearts of His worshipping people, Who can direct them in their approach to Him, and make acceptable the offering of their worship. This is clearly recognised in every ancient liturgy. There is a touching reference to it in the Canon of the Mass in the Service of the Western Church, immediately after the consecration, when the Presence of our Lord Jesus Christ, according to the teaching of the Roman Church, is waiting to become a sacrifice unto God. The priest is bidden to pause and to beseech the Presence of the Holy Spirit of God that, through Him, that which is done on earth may be ratified in heaven. And always in the Office of Holy Communion in the Reformed Churches there is or there ought to be, at the moment of the

solemn Eucharistic thanksgiving, prayer for the Presence of the Holy Spirit. In its worship the Church is wholly dependent upon the presence and action of God Himself. But we may reverently say that the Holy Spirit of God works through laws and through processes in grace as well as in nature. In nature the Holy Spirit of God operates normally through certain means, which we come to know and interpret. And so in grace, although we speak of the processes which we see acting and can study, these processes finally are but the medium through which the living Spirit of God Himself acts. It was so at Pentecost. A great deal has been written about what we may call the psychological situation at Pentecost, and there are those who think that they can explain, as we should say naturally, the strange phenomena and impressions of which we read in the Book of Acts. These explanations may be adequate or they may be inadequate, but even if they seem adequate, we must remember the phenomena were only a means through which the Holy Spirit of God came, in the new thing that happened to the Church at Whitsuntide.

Psychology is one of the most popular of sciences to-day. Formerly it was regarded simply as a branch of philosophy, and it was only indirectly connected with religion. To-day it makes a claim to be itself a philosophy, with a very intimate relation to all forms of experience and thought, and therefore to religion. Psychology concerns itself

with the processes in knowledge and experience, apart altogether from the meaning and the validity of these experiences. Psychology says: "Let us consider what actually takes place in certain experiences, without raising the question of their relation to anything else, even to truth. Let us get at the facts of experience and be content to tabulate them with a candid mind, unbiased with any theory of their worth." Now that is a very interesting demand, and because psychology works in such a wide world of our interesting, varied, human experience, it fascinates many men to-day. At the same time, surely one sees at once in what an isolated world psychology works, and one is tempted to ask the question, "Can you deal with any facts in experience without in some way relating them to a theory or to truth? Has what you call a fact of experience any meaning apart from the knowing mind, and the place of the fact in the system of things, which we call reality?" And reality is what we mean by truth.

In recent years psychology has been greatly interested in religion, and one can see its help to religious studies in at least two ways. In the first place, psychology observes the processes of religious experiences and tabulates them, and that is valuable in religion as in all other subjects. But further, recent psychology has aided the study of religion very much in this way. Unfortunately, from the days of the early Greek thinkers, there has been a

tendency to confuse religion with metaphysics. I think one may say, without any danger of being thought over-critical, that many great thinkers in writing about religion have been more concerned with their own philosophical speculative ideas than in seeing that justice is done to the actual facts of religious experience. Surely, if you want to know what Christianity is, the first thing you should do is to learn with a candid, open mind from the Bible, which represents a higher Christian experience than the experience of any individual Christian, and also from Christian men and women. The study of psychology has been of definite value to faith in this, that it has compelled philosophy, in dealing with faith, to be sure that it has present to its thought the actual facts of Christian experience.

But at the same time it must be clearly recognised that psychology has very definite limitations in dealing with religion. In the first place, the psychologist is very apt, I think, to confuse non-natural or even morbid symptoms with normal and natural symptoms. We have had experience of this in many modern psychological discussions about religion. Really, you must always have some standard by which you are judging the contents of the experiences you examine. In the second place, and this is more important, the Christian religion can never be indifferent to the question of truth concerning its faith. Christianity is essentially a religion of truth. Christianity can never say that it matters little in

considering experience whether the experience is true or false. Christianity is not supremely interested in the question whether a faith works or does not work. Truth is essential to its philosophy. Christianity stands or falls by its declaration that truth is in it. Jesus Christ calls Himself the Truth as well as the Way and the Life, and in one of the few words about worship in the New Testament it is written (our Saviour Himself spake the word): They that worship God must worship Him not only in spirit, but in truth.

I am not called upon to seek to expound the relation of the new psychology to religion, but in connecting it with our present problem of worship, I wish to speak of four things:

I. The group consciousness in worship.
II. The atmosphere which surrounds it in the place of worship.
III. The approach of the group to God in worship.
IV. Certain considerations concerning the offering of the worship.

I. I have emphasised repeatedly that, in worship, there is a subtle blending of the personal and the social; it is really the community, and the individual only as a member of the community, that offers the worship. That is to say, in worship there is the group. Now modern psychology is greatly interested in the group. It is concerned with it as a definite unity, and speaks about the group consciousness.

It emphasises to us the fact that man is essentially a social being, and that therefore his life is complete only in fellowship with other lives; and modern psychology specially emphasises the importance of the group as a definite unity, when its members are bound each to the other by a common interest or a common idea, and obviously both of these considerations have value for the Christian congregation and the Christian Church. Then further, modern psychology emphasises two things of importance for our subject. First, it teaches that the group is not simply the aggregate of the individuals that compose the group. Something is added. Take the intelligence or the morality of the individual members of a group, and psychology tells us that you will not find that the intelligence and the morality of the group itself is on a level with the average of these, or the aggregate of these. For instance, a crowd is generally more stupid than individual members in the crowd, and certainly a crowd is more cruel than the individual members that compose it. I am always impressed with this as I read the story of the Crucifixion of our Saviour. No individual member, or few individual members of the crowd that was so cruel to Jesus, would have treated our Saviour as the crowd itself did treat Him. Then further, modern psychology emphasises this, that when you come to what one may call a very high group of individuals, that is, a group which is more than an accidental crowd, a group of men which is possessed by a real

intellectual or spiritual interest, then the more clearly shall you find that something spiritual or psychical is added by the group to that which is contributed by the individual members of the group. I mean, there appears an idea in the group which is not in the individual mind of the members of the group. There come to be, subtly and mysteriously blended in the group, traditions, memories, suggestions, the poetry of an ideal and the stored riches of a continued life; and these from the group act upon the individual members who compose the group, so that in a very especial sense something new is added by the group consciousness to the consciousness of each individual who has a part within it. Now that applies in a very real sense to a worshipping congregation of Christian people. There is something added to the individual as he worships, not by himself, but in fellowship with others. Modern psychology is quite clear about that, and that is an argument for the corporate worship of God, as contrasted with the worship of the individual. As I have said before, there will always be natures that prefer to worship alone, and due allowance must be made for such. At the same time it must be asserted that, even on scientific principles, men and women who withdraw from the corporate worship of God in religion are missing much, because they are not joining in the group of Christian people for common worship. To those who detach themselves from all corporate Christian worship and say they have no

interest in such worship, can get no good from it, I would say these three things. First, in all spheres of life it is good for us to get rid of egotism, to remember our brother, to try to work with others, and to be frankly one of a fellowship. Second, in the especial matter of worship, there is a definite promise to the group which is quite distinct from the promise of the presence to the individual. Whatever your individual idiosyncrasy may be, the fact remains that our Lord says concerning His worship ; " Where two or three are gathered together in My name, I am in the midst." And third, and this is relevant to our present purpose, psychology to-day—that is, science to-day—teaches that something of great importance is added to the individual when he associates himself in worship with a group. I have sometimes wondered whether, if we were able to think this out, we might find here some solution of what we call the special Presence of our Lord Jesus Christ with His people in their higher acts of worship. And valuable as quiet services of prayer are, the whole trend, not only of Christian teaching, but of modern science to-day, is to urge us to associate with others as members of a community in a group, with the whole family of the faithful engaged in one action in the common worship of God. And I think one of the most important demands upon us to-day as Christian men and women is, that at the opening of public worship, after the prayer for the Holy Spirit, we should *will* Christian fellowship,

deliberately enter into the communion of the saints, and accept the obligation of Christian love.

II. I mentioned, second, as a thing to be considered here, the atmosphere which surrounds the group in its place of worship. Modern psychology has a great deal to say about the subtle influences that affect our actions. It has a great deal to say, for instance, about what it calls the subconscious, and the effect of the subconscious upon the conscious. Some of us may question if there is quite as much in this as the psychologist thinks. But none of us can question the importance of atmosphere, and all that is subtly in environment and tradition and habit, upon our thoughts and actions. And so I venture to say that I am speaking only on the line of a real scientific thought when I say that, in the public worship of God, atmosphere has a profound influence upon the worshipper. There should be in every church, at the hour of worship, stillness. There should be the deepest care to secure reverence, and that a reverence, not only of the spirit, but of outward form; and there should be every effort made in preparing for the worship, to secure that the worshipper's mind is open only to helpful and uplifting ideas and impressions. Here I think the Reformed Churches in Scotland have a great deal to learn from other branches of the Christian Church. Scotland used to be a poor country, and with all courtesy one may say that Art had not a high place in Scottish

culture. Things are changed now. We expend money upon ourselves; we should expend money on the house that we build for the worship of God. But money is a small element in what I mean. We should expend on our preparation of the house of God for worship, all that makes for beauty and all that suggests to the worshipper that which will help to lift his spirit into the presence of God. The church is the house of God; the building of the church should suggest the presence of God; and the worshipper, from the moment he enters the church, and throughout the whole service, should have his body and his spirit ministered to by all that makes for reverence, for beauty, for the ministry of tradition and the uplifting of the soul to gracious things, heavenly things, where Christ is. Let no man think this means formality or rigour. God has revealed Himself, not only as great, but also as supremely gracious in our Lord Jesus Christ, and while all about Church worship should suggest reverence, it should also suggest gladness. It is a great thing to come unto God, a supremely great thing, the greatest action of a man's life; but it should be also a very glad thing, for God is glad to have His children come. Jesus has spoken this wonderful word; "The Father seeketh such to worship Him." I think that here we Protestants have something to learn from our brethren of the Roman Church. They truly make their churches homes of worship. At the same time, they also

make them places into which men and women and little children can step from the busy street, and have quiet, and be cheerful with God, and rest also in the presence of God. While I am speaking of the importance of such things as atmosphere and tradition in Church worship, may I say this also, that there is a very important place for the ministry of children in worship. I do not think that lasting influence is produced upon children by artificial efforts to make certain parts of the service bright and interesting. I think the great impression made upon a child's mind in early years in the public worship of God comes from the atmosphere, the tradition, the subtle consciousness of the whole service, and for that reason I can never feel that they are wise who withdraw their children from worshipping *with* their parents at the common worship in the church of God.

III. Thirdly, a very interesting study, had one time to pursue it, might be made of the psychological conditions of the approach unto God of a worshipping group. Meanwhile I wish to emphasise only one thing. Modern psychology emphasises very strongly the power in the human spirit of expectation and of hope. In connection with great revivals of religion, we must all have noted how much the movement has been helped by the expectant spirit of those who have waited upon God in corporate prayer concerning it. It has struck me lately, in connection with

the work in our land of our young people's societies, that one of the secrets of its success is the sense they cherish that some great thing is going to happen in its service. And modern psychology teaches us how much the success of such a work springs from the cultivation of such a spirit. This law obtains in corporate worship. I do not speak simply of the need of prayer, or of the expectancy that comes to a devout heart from waiting upon God, but I am convinced that corporate worship, our weekly worship, and our Holy Communion worship, in the ordinary exercise of our religious life, would mean more to us and would bring to us a surprisingly rich spiritual gain, if we came to it habitually with the expectation and the certainty that something was going to happen. So long as we adopt a merely subjective idea of worship and think only of the impression made upon ourselves, and our enjoyment of the service, we cannot have such an expectation and such an assurance. It is only self-conscious and neurotic natures that are habitually interested in the impressions made upon themselves. That kind of thing may not last, for in religion, or in the great experiences of life, we must feel that some action is taking place, some great thing happening, or some great thing being done, that God is in that thing. And in worship, at the beginning of the service and throughout the service, we must hold high in our hearts the conviction that something is going to happen. We are to meet with God, and

God is to meet with us, and we are going to *do something* in the presence of God. We are going to bring to God an offering, the offering of our praise and of our prayer in the communion of all His saints in Heaven and on Earth; and God is going to speak to us and have dealings with us, and receive our offering and give it a place in the service of His Kingdom. That expectation, in wonder and awe, in hope and gladness, even modern science will tell you, is of the essence of the spirit of worship.

IV. And this now leads me to the last point on which I wish to speak, concerning the presentation of the offering itself in worship. And here I wish to say this. Psychology teaches us one thing very definitely, and from it there follows a corollary which religion demands. Psychology makes it quite clear that a group acting must have a certain ritual and a certain form. An individual or a few isolated individuals acting together may take their own way of acting, but when through an aggregate of individuals there comes to be what is called a group, that is, as I have explained, a new unity with a self-consciousness of its own, then that group must have a certain form and a certain order; in Church services we call that a ritual. There are natures that profess to be critical of all ritual in the worship of God. Let me say with perfect courtesy, that is simply foolishness. Once admit that worship has to do

with a group, with a corporate community, as much as with an individual, and it follows inevitably that you must have some ritual. The question really is whether your ritual is going to be good or bad, helpful or unhelpful. And frankly the man who is a ritualist in religion is the man who cannot rid his mind of the elementary fact that group action can only express itself in some order. The wise worshipper is the man who accepts that, and gives order its due significance, and makes it the opportunity of self-expression and direction for the worshipping congregation, in the different parts of its worship unto God. Of this element of ritual in worship I shall ask you to think with me in the next lecture. Meanwhile let me only emphasise this, that associated with all ritual in worship, and all direction which psychology demands for the worthy offering of the group in worship, there must always be, for the worship of God, reality. And here, with all respect, I venture to say that religion may have to separate itself from much that is taught in modern psychology. Religion can never take the position that things are to be accepted simply because they work well. As I have said, the assertion of the Christian religion is that truth is in it. Truth is reality, and in all the approaches of men and of groups of men unto God, there must be absolute reality. If there is in any part of worship a suggestion of unreality, of sentimentality, of insincerity, words said or deeds done simply because they make an impression, and as I

have said, work well, then to a sincere nature the whole validity of worship and the great thing that Christian worship stands for, falls to pieces. Christianity always stands for truth ; and I repeat again our Lord's double injunction concerning worship, "They that worship God must worship Him in spirit and in truth."

This has been a very general outline and a very imperfect outline of some psychological conditions concerning the approach of a group to God in worship. But imperfect as the study has been, it suggests a thought that I should like to introduce at this stage. If there is to be a worthy presentation in our worship of an offering of the corporate group that makes the offering unto God, there must be an education going on in the hearts and minds of all of us who worship. We all speak to-day of the declining of interest in public worship, but if you remember the considerations I have brought before you in this lecture concerning the worship of a group, as contrasted with the worship of individuals, you will see that public worship is in a sense an art, and an art has always to be learned. And for public worship we need to be always learning, and learning more deeply what the worship means. Now the individual is dependent on the group, and the group on the individual. It is the meaning of the order in the worship and reverence on the part of the worshipper, and the intention of each of the different parts of the action, that make up the offering of the

worship. And part, I think, of the explanation of the want of interest in Church worship to-day is that people do not think out what it means, and are not learning the art of it. Indeed, the situation seems to me much more serious than that. I question if we are taking sufficient pains to-day to develop in ourselves and in others the religious instinct. In earlier years, in most homes in Scotland, there was family worship, and fathers and mothers gave the most careful thought to the religious education of their children. The Bible was carefully taught, and children, even in very early years, were taken with their parents to join in the public worship of God at church. You may criticise details in that, but think what it secured, and then ask yourselves if there is not a danger to-day of the religious instinct that is in us all, and that is in our children, dying for want of proper education. Now this has a very definite bearing upon public worship. There are many parents who are sensitive about giving their children what they call right spiritual teaching, and that is to be commended ; but even for psychological reasons, as I have tried to explain, the highest kind of spiritual teaching should have its fulfilment in the passage of the child from the teaching of the home to the fellowship of the Church ; and the child should be instructed from the beginning, concerning the meaning of corporate worship, and the share that it may have in the presentation of the gift. And every worshipper, as he comes to church, should come

with the outline of the form of worship present to his mind, and the meaning of its different acts, that with his intelligence, affection, and will, he may join in each. I am inclined to think that here, perhaps, we ministers take too much for granted, as our Church has not a definite liturgy.

Perhaps here I should add, that as we need education in the art of making our worship a worthy offering unto God, so we in worship must all educate ourselves in the great art of religious attention. Those who are commissioned to guide public worship must think more seriously in the future, than they have done in the past, of the psychology of attention. And we who join in the worship must think more carefully of the whole problem of attention in worship in the cultivation of such things as the fixing of the mind upon God, the putting of the will into separate acts of worship, and the bringing to bear upon our offering in worship of all the faculties of our thought and of our feeling and of our purpose. That is what I mean when I say that we must remember that there is an art in public worship. We must learn that art and teach it to our children.

And now I refer to two omissions, as I regard them, in our Scottish tradition of worship, concerning which I ask your serious attention. One is the omission of the ministry of beauty and the other is the omission of the ministry of silence.

I am convinced that our Church is suffering more

than we understand to-day by the neglect of the ministry of beauty in worship. Why is it that so few artists find themselves at home in the worship of our Christian Churches? I am not prepared to admit that this is the fault only of the Protestant Churches. There was a time when Art was happily associated in the undivided Church in the worship of God. That time has passed, and to-day it seems to me that neither the Roman Church nor the Reformed Churches can boast that they are giving a real place in worship to the ministry of beauty. We have much to learn from the Church of England, though naturally there is connected with its worship something of a distinctively English note. I wish to think of the great Catholic ideals applicable to all Churches. We have never, in the Christian Church, sufficiently taken in the truth that God is infinite beauty; that not only in goodness and in truth, but also in beauty, God reveals Himself to the soul of man. As I said in an earlier lecture, during the dark years of the War many of us found, without trying to work it out, that rest came to us, and quiet of heart, in God's wonderful gift of beauty, the patient, satisfying assurance that somehow, in the heart of things, in the midst of all the strain and the stress, is God's love and God's care, and that the end of all is peace. Then let us remember that it is the God Who comes to us in that beauty, Who comes nearer to us in His grace in the Lord Jesus Christ, Whom we supremely adore in our Church

worship. And we ought to give our people in that worship the sense that that God of infinite mercy and goodness revealed in our Lord Jesus Christ is also the God Who is perfect truth, that we confess the absolute beauty of Him our souls long after. That, I think, many of us have yet to learn.

Concerning silence in worship, I shall only say this. I feel that in all our Churches to-day, and especially in our Presbyterian Churches, there is too much talking. There is a worship of the soul which is best rendered in silence. There is an acquaintance with God that comes only through stillness. There is a voice of God that is heard only when the soul is waiting hushed for God. Should not this be an integral element in every act of public worship, and not a small element in the great action of our Holy Communion Service ?

The central thing in worship is the adoration of Christ. Words are too poor to express it, and in its deepest place all sound fails. The deepest adoration of Nature is silent—the stars are silent and the hills—growing things and moors and winds—then you will find a silence filled with sound. And Heaven's adoration is sound and silence ; when the angels and the elders and the living creatures had fallen on their faces, and worshipped God, singing their canticle of redemption, in their Alleluia to Him that sitteth upon the Throne and to the Lamb, we read—there was silence in Heaven.

And in that silence of the hosts of Heaven we

must join—the silence of the hosts on earth. We must learn in true worship not only to sing to God but also to be silent before Him.

> "The Lord is in His holy temple.
> Let all the earth keep silence before Him!"

LECTURE IV

HISTORICAL MODES OF WORSHIP

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In this lecture I ask you to think with me of certain modes of worship. In our last study I spoke of the group in worship, and I reminded you that the group is more than a crowd of individuals; that there is a new unity; and therefore, I think one may say, that he who neglects corporate worship, as contrasted with personal worship, loses a spiritual gain to his own soul, and in a measure at least, defeats the purpose of God. But a group, especially when it has within it spiritual ideals and traditions, is more than a colourless unity. It is a unity with distinctive characteristics and a distinctive quality attached to it. And I now wish to consider the way in which distinctive groups engage in separate modes of worship.

But at the outset let me remind you of our limitations in this study. In these lectures I am speaking of ideas in worship, therefore I am not called on to speak now of the history of public worship. Moreover, as I have said, in lectures that bear the name of Dr. Chalmers I naturally think especially of the Scottish tradition in worship, and the recollection of that must be present to us now.

I wish to speak in this lecture of three things:

first, of two manifestations of modes of worship shown in history; and I wish to emphasise that both of these manifestations, not one alone, should be kept in view in our thought of worship. These arise from two features in the Gospel as it comes to us in the revelation of God in Jesus Christ. The first is that, in Jesus Christ, God has come so near to us that our approach to Him should be always simple and glad. "Let us lift up our hearts unto the Lord." The other is that the God Who has come so near to us in Jesus Christ is the great God of Nature and of Providence and of Grace, and that therefore all our approaches unto Him should be encompassed with dignity and reverence, with wonder and beauty and awe. "Holy, holy, holy, Lord God Almighty." If the former of these thoughts be especially emphasised, a worship is sought after that is simple and therefore inspirational—pentecostal, shall I say? If the latter be emphasised, worship gathers around itself, more naturally, the dignity of ritual in all its beauty, mystery, significance, and order. The former of these ideals one may call, for want of a better name, the Evangelical mode of worship; the latter, still for want of a better name, the Catholic. I wish to plead that both of these manifestations, not one only, should be kept in view in our thought of the public worship of God. Having spoken of this, I wish, secondly, to say some things concerning the distinctive Scottish tradition and habit in modes of public worship; and finally I wish to add a note

about that which appears in all periods of history in connection with public worship both in the Evangelical and the Catholic modes of worship—the mystic communion of the soul with God.

Let me begin by reminding you that our Lord Jesus Christ has not commended to us any special mode of worship. Jesus Himself habitually worshipped in the synagogue, and the service of the synagogue was not unlike the Presbyterian service in this, that a large place was given to preaching, and our Lord, you will remember, in connection with His mission, made use of the sermon in the synagogue. Our Lord also, at His disciples' request, gave to them a prayer, and I think we may say that when Jesus spake the words, "After this manner pray ye," He meant that in all the corporate worship of the Church His appointed prayer should have its place. Then here also, of course, we must remember that our Saviour appointed to His Church the Service of Holy Communion. In connection with that we believe there is a definite command, and around that Service the highest liturgical worship of every branch of the Church gathers. But even there it must be noted that our Lord Himself gives no fulness of detail about the nature of that act of worship. In history that last command of our Saviour has been fulfilled in a variety of ways—in the elaborate ritual of the Roman and Greek Churches, in the beautiful service of the Church of England, in our Presbyterian form, so dear to us of the Scottish

Church. Here, as in every mode of worship, our Lord indeed guides us, but He gives no definite detailed instruction about the method of our worship of His Holy Name.

When we pass to the history of the Early Church, in connection with this corporate action of the worship of God, an entirely new thing appears. It appears after Pentecost. The Early Church still worshipped in the temple and in the synagogue; but this new thing appeared—that on the day of our Saviour's Resurrection, the first day of the week, they gathered together for a simple, free worship of praise and of prayer to God in Jesus Christ, and to receive the teaching of the Apostles concerning Jesus and His Gospel. With this of course added, that, as Christ had commanded, they celebrated together the Sacrament of Holy Communion. Now the feature of that early Christian worship is that it was such a simple, free, glad worship. Apparently there was no regular president; any member, even a woman, could take part, and so in the New Testament the worship is called *charismatic*. It was as though sunshine had broken upon the world, as indeed it did, in the Lord Jesus Christ, and the new worship was the simple, glad, thankful, happy experience of those who had received to their hearts the wonder of the Gospel of the love of God in Jesus Christ. Everything was simple, spontaneous, inspirational, pentecostal, and, in the deepest sense of the word, evangelical. I remember, when I was a

boy, going from time to time to a town in England, where a well-known minister carried on a notable ministry. In connection with his congregation, every Monday evening he conducted what he called a worship meeting, and the feature of that meeting was that any member present, man or woman, could give out a hymn, read a short portion of Scripture, or speak a few words. He himself was present, but he was in no special sense present as the leader. He generally brought the meeting to a close, starting the words of the Doxology. Now that is the nearest approach I can figure to myself in later years of the early worship of the Christian Church. We continue the tradition at our prayer meetings or mission services, and the Quakers have consistently carried on the tradition, only they have over-emphasised, I think, the element of silence in such a gathering.

But naturally, as time proceeded, the early Christian worship became in its modes more formal. Certain parts of the worship of the synagogue was taken into it, also certain parts of the worship of the temple. From the temple worship there was taken that which has become such a distinctive mark of all corporate worship in the Christian Church—namely, the singing of Psalms. Liturgical forms were used—some of them appeared in the New Testament—and hymns arose—hymns of praise to the Lord Jesus Christ—the people singing as birds sing when the darkness is scattered. And there came a leader of the worship, he who was called the Presbyter or

Bishop, or the one who was officially appointed to discharge the office. But still in such worship there was a great deal of freedom, a great deal of pentecostal simplicity, and a great faith in the immediate action of the Holy Spirit. I think one may say that that kind of worship is for the most part the New Testament mode of worship, and when, at the Reformation, a return was made to primitive simplicity in worship, as well as in doctrine and organisation, naturally that form of worship took hold of men's imaginations. I have called it the pentecostal or inspirational form of worship. It is the glad response of men and women to the wonder of the Gospel of the Love of God in Jesus Christ, which reveals God as so accessible to us, and which tells us of the marvellous heart of mercy that is revealed to us in the Life and the Death and the Resurrection of Jesus Christ our Saviour.

Now I wish you to remember that, along with this element, there is present also from the beginning, in the New Testament and in the history of the Church, another mode of worship. In an earlier lecture I reminded you that in the beginning Christians were blamed for having no sacrifices, and they answered that they had sacrifices, the sacrifice of praise and of prayer; and as they gathered on the day of Christ's Resurrection to make their offering of praise and of prayer, and through it to present their bodies and their spirits a living offering unto God, they were making their sacrifice. But as

another has said, the early Christians could not be quite content with that. They had been brought up, in the tradition of their worship, *to do something* in corporate worship, and they felt that in the new worship something definite must be *done*. It was not enough that there should be speech only, as in prayer and in praise ; they felt there must be definite and significant action. And that thought of worship they connected with the regular observance of the Sacrament of the Lord's Supper. I need not remind you that in such a conception of sacrifice in public worship there was no thought of presenting the Body and Blood of our Saviour for the sacrifice. Of that sacrifice there could be no repetition. The sacrifice was of the community, the Church of the Living God, and of themselves, as members of that community, the spirit and the body, presented as a sacrifice unto God. But there was sacrifice, that is to say, there was something *done*, there was a great and wonderful action, and in two books in the New Testament—the Book of Hebrews and the Book of Revelation—worship was conceived as surrounded with glory and splendour, with ceremonial, with mysticism, with ritual. The writer of the Book of Hebrews has a glorious thought, in which he represents the worship of the Church on Earth as, in some wonderful way, running parallel with the worship in Heaven, presented by Christ Himself. And the author of the Book of Revelation surrounds the worship of Christ's people, in every form of it, with

glory, beauty, and music, with the singing of the angels and the adoration of the hosts of the redeemed.

I think it is a great misfortune that this latter element in worship—this element which links with the simple, glad response of the Church in its worship to God, as He has revealed Himself to us in Jesus Christ, all the dignity and awe and beauty of the worship which recognises, in that act of grace, the God of Nature and of Providence, the great, wonderful God before Whom we should bow in adoration, and to Whose service we should bring the richest gifts our nature can provide—I say I think it is a great misfortune that this latter element developed in history along lines that have not commended themselves to us of the Reformed Church. The Roman Church early introduced into that element of worship the idea of priesthood, a special caste to offer the sacrifice, and the idea of the repeated sacrifice in Holy Communion, that is taught in the Mass. I am not called here to make criticism on the later development of the priesthood or of the sacrifice of the Mass. I am anxious rather to preserve that which is of value, even in such a development, and I think it is this; that in connection with worship there should be emphasised, not only the simple glad approach of children unto their Father, but also the action of the great Body of Christ, as in its corporate worship it *does something*, and presents itself unto God a living sacrifice. Above all,

we must take care that in our worship we are emphasising what the Roman sense of worship (it seems to me on wrong lines) presents—the strong sense of the element of the supernatural which pervades all worship. Worship is essentially, from beginning to end, a supernatural action. Christ is there; we have fellowship with Him; we offer ourselves in His Body a sacrifice unto Him. In the depths of their hearts it is *for God* that men crave in worship; it is for the supernatural. And if our Protestant worship passes simply into speaking, singing, lecturing, emphasising subjective impressions alone, in spite of all intellectual difficulties men and women will turn, in these difficult days, where in worship the presence of the supernatural is frankly and openly taught. It is a glad thing to come to God in worship, and we should always come with the simplicity of children who are coming to their Father; but when we come to God in worship, we come at a great moment of our experience *to do something*, to make our sacrifice of praise and of prayer, and the offering of ourselves and of the community of which we are members, a sacrifice unto God, and all that emphasises the greatness and the wonder of this supernatural action may worthily have its place in our worship.

So, then, what I wish to emphasise concerning the mode of worship is this; that we should not continually set in opposition to each other the simpler worship, that has freedom in it, which I have called

the Pentecostal or Evangelical, and that other element in worship which connects to itself the ritual of music and beauty and glory, of the adoration of angels and of men ; but that we should make allowance in our worship for both of these modes, and so far as we can, connect both in our thought and experience of corporate worship. For again I say that both forms have their origin in the Revelation of God in Jesus Christ. The heart of the Gospel is that God has come very near to us. We do not reach Him at the end of a long process. He is first stretching out His arms to us. He is glad to have us come, and our worship of Him must have in it spontaneity and simplicity. But the same God, Who has thus come so near to us in Jesus Christ, is the God of Nature and the God of Providence and the God of History and the God of Beauty and the God of Truth : the God Who made the stars and the earth and the sea, and around Whom angels and archangels bow in adoration. He is infinitely great, infinitely holy ; He is to be come unto only with reverence and awe, and all things are to be offered unto Him with the bended knee, in lowly sacrifice. I long to see in the future, in a great united Church in Scotland, room for both of these modes of approach, and the mingling of both in the weekly corporate worship of the Church, in a worship that has in it these two notes combined, profound reverence, beauty and glory, along with simplicity, gladness, freedom, the holding out of the hands of little chil-

dren to their Father, and the adoration of the redeemed to their Redeemer.

As I pass now to speak of the Scottish tradition in its mode of worship, I must refer for a moment to a question of principle in which the Scottish tradition of worship is supposed to be involved. A single word will be enough. I have said that, at the time of the Reformation, the principle of the Reformed Church was to return to the Catholic simplicity and the Catholic purity in doctrine. And, as I shall point out to you in a moment, the Word of God was taken as the *norm* to guide in all disputes. At the Reformation a difference in principle appeared, between those who inclined to the Calvinistic side, whose successors we are in Scotland, and those who inclined to the Lutheran or Anglican side. The latter claim power for the Church to introduce any modes of worship that seem reasonable, provided they are not expressly forbidden in Holy Scripture. The former categorically forbid the worship of God in any mode not appointed in His Word. Now certain controversialists make a great deal of that claim, and I imagine there is not one of us in the Scottish tradition who will not say that the tradition is sound, and that, finally, everything in worship should be brought to the *norm* of the Word of God. But practically there is not very much to help us in the statement of that principle to-day. For the Westminster Confession states that, "There are some circumstances concerning the Worship of

God and the government of the Church common to human actions and societies, which are to be ordered by the Light of Nature and Christian prudence." And I imagine there will be general agreement now that we should be guided in such things by Christian common sense, enlightened by Holy Scripture.

There are two features in the Scottish tradition of worship to which I should like to refer for a single moment. The first is the high sense of the presence of the supernatural in every act of common worship. Churches are sometimes spoken of as being " High " in their doctrine or practice, when what is meant is that at the Eucharistic Service the Presence of the Lord Jesus Christ is emphasised and the supernatural element in worship is made plain. The Scottish tradition has never been to dwell upon that alone. But what the Scottish tradition has always emphasised is this, that the supernatural Presence of the Lord Jesus Christ is with His people at *every* act of worship. As I said before, the conception of worship in its essence is supernatural, through and through. The simplest act of ordinary Church worship should be a supremely great act in a man's life, because there he meets with the Lord Jesus Christ, and the Lord Jesus Christ meets with him. It is unfortunate that the important place given to the leader of the worship in the Scottish tradition seems to emphasise the human element in worship. Really the fundamental thought of worship, in the

Scottish conception of it, is the supernatural experience which the worship involves. The one question for a man to ask himself, as he returns from worship, is the question; "Have I met God?" Then, secondly, I should like to remind you, in a single word, that the Scottish tradition of worship has always cultivated the sense of dignity in its ritual. I wish to say here quite frankly that our Scottish usage to-day, which is a usage that many associate with what they call the custom of the Kirk in Scotland, has many elements in it that are not distinctively Scottish. They came to us from the Puritans of England, and many of them were accepted by us in Scotland from our desire to make a united Church. For instance, the Scottish tradition has in it read prayers, the recitation of the Apostles' Creed, care about ritual and dignity. Indeed, I venture to say that the protest of the Scottish Reformers was not against ritual, in the sense in which ritual is used by many to-day. There are those who criticise what they call ritual in the services of the Scottish Church to-day, who would be amazed, indeed, I think, staggered in their arguments, if they knew what the Scottish Reformers did and said in the ritual of their worship. The protest of the Reformers against ritual was a protest against the rites and the ceremonies of the Church of Rome. These, they contended, were not Catholic, and their contention has history behind it. The Scottish tradition of worship has always had in it order and

dignity, even gravity. One of its most notable features has been the singing of Psalms. Its prayers have in them not only a notable strength, but a most remarkable tenderness. We may not, in the Scottish tradition, have attained unto beauty—I question if any Church has—and largely owing, as I have said, to the Puritan element, we have departed from many things which are of Catholic tradition. But, in our tradition of worship, the Scottish Church has always emphasised that to come to God and to offer to God worship is a *great* experience—one of the greatest of human experiences in the order of a man's days—and should be always accompanied with seriousness, with dignity, with reverence.

The two outstanding characteristics of the Scottish mode of worship are; first, the important place given in worship to the Word of God, in the reading of the Holy Scriptures and the preaching of the sermon; and, second, the important place given to the congregation.

I have indicated already that, at the Reformation, the Reformed Church gladly submitted itself to the Word of God as its *norm* in doctrine and in worship. In a sense the Church makes the Bible. The Church, for instance, has selected the Canon. But the Church finds in the Bible a higher experience than any to which it has attained, and the Church submits itself to the Bible. The Church is a society, meaningless apart from Christ; and in the Bible the Church finds a literature, meaningless apart from Christ,

has fellowship with Him, and submits its mind to Him. Now in Reformed Church worship preaching is regarded as the proclaiming of that Christ, the setting forth of Christ. Preaching has come now to have a wider significance, and I shall refer to that later. But the essential thought in the Scottish tradition of preaching is not the thought of instruction about life or thought, not the thought of lecturing or discussing a topic, but the setting forth in words of our Lord Jesus Christ and the explaining, through the Holy Spirit, of the truth that is in Jesus. And that proclaiming of our Lord Jesus Christ, and submitting of the mind and conscience and heart and will unto Him is, in that tradition, an essential act of worship. It is one of the ways through which the worshipper comes into fellowship with Christ and hears His voice, and more worthily makes his offering unto Christ in the service of His praise and prayer, and the gift of himself in the fellowship of His Church unto his Lord. The Reformed conception of worship is that Christ, Who is unseen in the midst of the worshippers, through the Word of God should be thus presented to the congregation, and have dealings with the congregation, that so the congregation may offer itself corporately unto Him in His adoration and the ministry of His Kingdom.

This leads me to speak of the second characteristic of the Scottish tradition, which is the prominent place given to the congregation. Here I frankly

confess that our later Scottish custom provokes a difficulty concerning this. It seems to me an amazing phenomenon that a branch of the Church of Christ, which is so clear about the doctrine that there is no distinctively priestly class in the Christian Church, should give to the congregation so small a part in the priestly offering of its worship. Undoubtedly the Scottish thought here was that the singing of the Psalter was the response of the people to the Word of God in worship ; but in our present custom even that is lost, because so seldom is the whole Psalter chanted and so often only a few verses of the Psalms are sung. In the offering of prayer, I think it is almost impossible to overstate how much is missed through the absence of a liturgy, the use of which is of the old tradition of the Scottish Church. I think it is extremely difficult for people to join with perfect attention in extemporary prayer in corporate worship. I think also that there should be a guarantee in worship that certain elements in prayer should never be omitted in the corporate prayers of the Church. Especially should this be insisted on in the ministry of intercession. And I do not think it right that, at that moment which, as I have said, is one of the greatest moments of a man's life, when, as a member of the Body of Christ, he draws near unto God to make the offering of his worship, a worshipper should be left for guidance entirely in the hands of one man, whose moods must vary and who speaks only in a very limited

sense, representatively, when by his own words he presents unto God the worship of the Church. I blame the Puritan element for this. It crept secretly into the Scottish tradition, and the habit of non-liturgical worship is not of the essence of the Scottish tradition. I plead for the return to the Scottish ideal of the combination of free prayer and liturgical prayer. I plead for optional liturgy, and that a larger part be given in worship to the words and the actions of the worshippers. But meanwhile, let me remind you, the principle in Scottish tradition is clear—that the whole congregation is the priestly company making its offering unto God. So is it in common worship, when Jesus Christ is proclaimed in preaching—it is the whole congregation, and the individual *in* the congregation, and in the larger community of the Church of God, that makes the response and offers the gift; so is it also most signally in the Sacrament of the Lord's Supper, that the Lord Jesus Christ is proclaimed in action, in the way He has Himself appointed. It is the congregation, as it is the individual in the congregation —in fellowship with the Body of Christ, the Church in heaven and the Church on earth—that makes the offering of praise and of prayer, and which, of itself, does sacrifice to its Redeemer and its God. Here let me add one other word. Whatever be the defects of our modes of worship to-day, and I have named some, as our ideal at least we have preserved in the Scottish Church the combination of the Pentecostal

and the free element, with the Catholic or more richly developed element. But in both forms it is of the tradition of our Scottish Church to present and re-present and continually make conscious to the worshipper the Lord Jesus Christ as the supreme object of worship. In the group there is the social, but the personal in worship must be always united with the social; and while in its ideal that worship is the offering to Christ of adoration, meditation and praise, prayer and sacrifice by a group of men and women in the fellowship of the Body of Christ, it must be always emphasised, and I think our Scottish Church has never failed to emphasise it, that each man in worship must deal directly with his Lord and Saviour Jesus Christ, Who is Himself in the midst.

I wish to say one other thing about modes of worship. I have emphasised that not one mode but two modes seem to me legitimately to appear all through history in connection with worship, and I plead that the two should be united in our thoughts. On the whole, the Reformed Church in Scotland has followed, I have said, the simpler ideal, allying with it the Catholic ideal. Other Churches have preferred the Catholic ideal, and are to-day, I think, seeking, tentatively at least, to ally with it the evangelical ideal. But the remark I wish to make is that in every branch of the Christian Church, whichever ideal of worship has been followed, there have appeared from time to time devout minds that have insisted that room must be left in worship for

a silence, where there is no speech, no singing, no action, nothing to divert the mind of the worshipper from the mystic fellowship between man and God, the soul and Christ. And those curious and interesting companions of ours in the Christian Church, the Quakers, have so developed this thought that they teach that not a part of, but practically the whole of, Christian worship is silence. To-day in every branch of the Christian Church there are men and women who are drawn to this worship in silence. In the simple, homely, friendly fellowship of certain branches of Christ's Church, and in the august ritual and splendid ceremonial of other branches of Christ's Church, they find something lacking. Undoubtedly men naturally find joy in utterance, and God is greatly to be praised; at the same time, there is a joy uttered in silence as in speech. Friends come very close to each other in the hush of stillness, and there is fellowship with God in the hush of the soul that is quiet in His Presence; there is a fellowship in silence as well as in action and in speech; and in silence many hear the Voice of God. I spoke of the importance of silence when I spoke of the atmosphere of worship. I think we miss something in worship if we are always speaking, even though our speaking be about Christ, and if we are always acting, even though our action be towards God. In Creation there is the worship of the little birds on earth, there is also the worship of the silent stars in heaven, and I venture to plead that, whether our mode of

worship be the simpler mode and we cling to what we call the Evangelical in worship, or whether it be the more elaborate mode and we glory in the Catholic tradition, in all our great services of corporate worship there should be moments of silence, when we "hold ourselves still" in the Lord. God is the beginning, God is the middle, and God is the end of worship; and to my mind, the ideal of corporate worship is a service in which, as Christ is presented to the people and the people make their response unto Christ, in the fellowship of the whole company of the redeemed, there is the sense of gladness and of freedom, as men and women come as children into the presence of their Father, and a sense of glory and greatness in offering, as they present themselves, with the whole Body of Christ, a sacrifice unto Him Who redeemed us, and there is also the silence from all speech and all action from without. This silence is of the soul within, when God's is the only voice heard in the stillness of His House. There is silence at times in heaven, where the worship is unbroken, and on earth all things at times keep silence that we may hear the music that the saints and the little children hear. And in our great acts of corporate worship, when we are as priests unto Nature, and come into the fellowship of the Heavenly Hosts and find Christ's Presence at our side and offer unto Him the gift of ourselves in the passion of our love to our Redeemer, there must be a silence—a silence in worship; and in the stillness we find God.

LECTURE V

THE SERVICES OF THE CHRISTIAN CHURCH

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In the opening lecture of this course I spoke of the great regulative idea of worship. I said it is offering, and the offering is of the individual in the community, and, I added, the offering is vicarious for Nature and redeemed Humanity. All that I tried to illustrate from the great Service of Holy Communion. Then I asked you to consider with me certain psychological conditions concerning the worshipping group, and certain historical considerations concerning the Church's modes of worship. We now pass to the consideration of the Services of the Christian Church to-day—how they express the great ideas of worship, how they meet the needs of worshipping groups, and what changes seem to be demanded to minister to our present needs. Again we must naturally keep in mind the Scottish tradition and our Scottish habits.

Now here I must anticipate what I shall try to develop more fully in our closing study. Hitherto I have emphasised the objective element in worship—the fact that in worship we do something, we make our offering unto God. But just as in the worshipping community the personal and the social are subtly combined, so in worship itself I must

remind you that the objective and the subjective are strongly blended. Worship has a spiritual reflex influence upon the worshippers, and in discussing the problem of worship we must remember that part of the object of worship is to deepen in men's hearts the sense of the Presence of God. And further we may reverently say that it is when the spiritual nature has been deepened by such exercises as prayer and praise and all that worship means, that God has fuller access to men's minds. May we not say, indeed, that His powers are released for man's service, and the Kingdom of God is advanced ? Thus in considering our Church Services we must keep in view that their end is twofold. First, to offer something unto God—the sacrifice of praise and prayer and the self, within the Christian community. And, secondly, to receive something from God, having the spiritual nature enriched and deepened, so that we are enabled to advance the ends of His Kingdom.

I ask you to consider four things :

I. The central thing in all Church Services.

II. The distinctive note of Early Church Services.

III. The later Services of the church in Morning and Evening Prayer, and the great Sacramental Service—with a note on special Services to meet the needs of varying times.

IV. A mystic note concerning Church worship which is part of the spiritual poetry of the

New Testament, and which, I think, we should try to recover to-day.

In speaking of these things, I may have to repeat some things that I have said already, but that is inevitable.

I. And, first, I wish to say as strongly as I can, that the central thing in all the Services of the Church is the presence of the supernatural. Christianity is essentially a supernatural religion. I mean God is in it from the beginning to the end; and supremely in worship the central thing is the supernatural Presence of God. I have said we come to give in worship and we come to get. It is to God we give and it is from God we get, and the Presence among the worshippers is the Presence of God. It is the habit in certain schools of Christian thought to speak of a special Presence of the Lord in the Eucharist. I have no objection to the phrasing, but I am not called upon to discuss its aptness here. That seems to me to turn very largely upon philosophical considerations. But whether or not we use the words—the special Presence of Christ in Holy Communion—we must hold to it that there is a special Presence of Christ in every act of worship. What makes worship the wonderful thing that it is, is that in that action the worshipper meets with God and God meets with the worshipper. That it is which makes the hours of a man's worship the great hours of his life. It is the Presence that says

in worship, "Where two or three are gathered together in My Name, there am I in the midst." Now to-day there is a great deal of criticism concerning the services of the Church. I frankly confess that I think much of it deserved, and those of us who have charge of the conduct of Church services would be wise to be admonished by it. But before any such questions are discussed we must be clear that we are all at one concerning the central thing in worship, and the central thing I say is the supernatural thing—it is the presence in the midst of the worshippers of God Himself. The church is not a lecture room, it is not a place for public address, it is the House of God ; and the whole end of Church services is that men may meet with God and that God may meet with men. And here, even at the risk of being misunderstood, I would say that the strength of the Church of Rome as a worshipping Body of Christ's people, always seems to me to lie in this, that it never seeks to minimise, but quite openly and frankly emphasises this supernatural element in worship as that which alone makes worship what it is. Let us of other branches of Christ's Catholic Church be humble enough and wise enough to be admonished here. Men grow weary of being continually spoken to, they grow weary of their own enthusiasms, their own ideas and schemes of life. They grow weary of discussions about doctrines and discussions about life. In the deep places of their hearts they are thirsting for God,

and the Church service to which men will return at last is the Church service which provides a worship that emphasises the supernatural, making everything turn upon the Presence of God and the admission that God has come to meet men's need, and that a fellowship has been opened between the natural and the supernatural, between the man and his God. And recalling to you our Scottish tradition in Church services, I should like to say that perhaps we of the Scottish Reformed Faith need to be in a special manner careful about this, because our people are tempted to make so much in worship of the personality of the minister. God certainly uses personality as a medium by which He Himself comes to the souls of men, and it would be foolish to put too serious a meaning into kindly, grateful conversations about personalities in worship. But let us hold high with insistence, that the central thing in worship is the Presence of God, that a worshipping congregation comes to Church to give to God and to get from God, that the ruling thought in every worshipper's mind as he enters a church should be that of coming to meet with God, and the one question that should be in his mind as he leaves what wecall the place of worship, should be, "Have I or have I not met God?"

II. I have referred already to the fact that the early Christian services were very simple. There was at first no leader—any one could take part—

there was praise and prayer and what we should call preaching, or more accurately perhaps, teaching. The preaching tradition was probably taken from the synagogue worship, and a large part of the praise was probably a recollection of the temple worship. But the original element was the frank, simple, spontaneous offering of praise and prayer, and the spiritual converse of man with man, along with the instruction that came through the Apostles' teaching. Of course it must be remembered that this Service always closed with the celebration of the Sacrament of the Lord's Supper, and further it should be remembered that in all probability most of the worshippers who engaged in such Services were still worshipping in the more formal ordered ritual of the temple and the synagogue. I suppose the nearest approach to-day to that early form of Church Service is the Service of the Friends or Quakers, but there is this curious, almost fundamental, difference that the Quakers or Friends so emphasise silence as almost to exclude singing, whereas I imagine almost the most distinctive feature of early Christian worship was the singing of hymns in gladness to Jesus Christ. The analogy in later times is when the burst of sunshine came at the Reformation, and the Church broke forth into singing, or at times of revival—say under Wesley—when the Person of Christ again so captured men's hearts that they broke out into singing His praise. Now it is easy to see how this very simple form of

Church Service could not continue long. At the same time, we must remember that it is the original form of all our distinctively Christian Church Services, and I think we should try to recapture its spirit of spontaneity and of gladness. In our Church Services we come to God; let us remember that God is glad to have us come. In our Church Services we gather around the Lord Jesus Christ; let us never forget that the Lord Jesus Christ is in the first instance not to be discussed, not even to be imitated and served, but to be sung to. In our Church Services we are dependent upon the Holy Spirit from the beginning of the worship unto the end; let us recall to ourselves what an old Church Father said, that the Holy Spirit of God is the Spirit of gladness. Our Church Services have to be solemn and formal, yet we should try so to arrange them that they give the impression that there is in Christianity a new, fresh spring of gladness, something corresponding to the impression given by the simplicity and spontaneity and happiness of the gathering for worship of the early Christians. Perhaps the best way to regain what is lost would be to think out some alternative services of worship, in which all might be encouraged to take part; and there should be a place provided for what the early Church regarded as the immediate inspiration of the Holy Spirit. Although it must always be secured, as the Apostle says, in a corporate community, that things be done decently and in order.

III. From these very simple early Church Services let us pass next to the more ordered later developments of which in a measure I have already spoken, and which reach us to-day in the conventional order of our morning and evening Church worship. We must remember that when the temple was destroyed and synagogue worship broken up, the Early Christian Church had to think out for itself a more regular and ordered system of worship than was afforded by the early simple Church gatherings to which I have referred, and naturally certain elements were taken from the ritual of the temple and of the synagogue. The temple worship had as its central element the offering of sacrifice. I have explained already what took the place of that in the Christian thought of worship. There was first the sacrifice of gladness in prayer and praise, and, second, the sacrifice of self in the corporate community of the Church. But in connection with the offering of sacrifice there gathered around the temple worship prayers of a dignified liturgical order, and there was the use of Canticles and Psalms. Part of this the Early Church naturally took into its services, so that from the beginning of the more ordered worship of the Christian Church there was a combination of liturgical and free prayer, and there was the singing of hymns. The synagogue, on the other hand, had arisen largely for the purpose of instruction, and in synagogue worship with the offering of praise and of prayer, almost the most

notable element was the element of instruction and of preaching. Our Lord worshipped regularly in the synagogue, and we readily recall how He availed Himself of the opportunity of being the preacher at synagogue worship. And perhaps I should remark here that our Scottish tradition of giving so large a place to preaching is the continuation of the tradition of the synagogue. The Psalms then—one may say—were taken over by the Early Christian Church, and there were added hymns to Jesus Christ, some of which we find in the New Testament, and others which we still use in our corporate worship. Doubtless, too, some of the prayers of the synagogue, as of the temple, found their place in this more ordered worship, and there was added the emphasis laid by synagogue worship on the importance of preaching and teaching. So that we may say in the more ordered Services of the Church which gradually arose when the early simpler Churches failed to meet all the needs of their worshippers, these were emphasised; first, the element of praise and of prayer, and second, the element of the Word of God, to which was added the continual consciousness that in all his worship the worshipper was offering himself unto God.

To-day these elements are still the determining elements in the offering of our worship in the ordinary Services of Morning and Evening Prayer. And the task of the Church from age to age is to consider how best they can be arranged and re-

arranged, so that the attention of the worshipper shall be secured, his imagination touched, his emotions moved, his conscience roused, and his whole self in fellowship with his brethren be presented an oblation unto God.

Concerning the offering of praise in public worship, the sacrifice of thankfulness through which the worshipper presents himself and the Church of which he is a member unto God, it is interesting to notice the large place the Psalter has always had in the tradition of public worship. And in the Scottish tradition of worship the singing of Psalms has always been a distinctive feature of our Church services. The Scottish tradition has been that singing should be congregational, and the Reformers had an interesting theory about this, which was that the singing of the Psalter in worship was the response of the people to the prayers of the minister. They held that the minister in offering prayer (which is, of course, corporate prayer), and in preaching (which, I have explained, is the presenting of Christ), showed Christ to the people and offered unto God the homage and the needs of the people ; and the singing of the Psalms was the response of the people to this, to the gift of Jesus Christ, to the goodness and mercy of God Who satisfies our needs and is Himself the object of our worship. We have, I think most unfortunately, given up meanwhile our earlier and Reformed order of worship, and therefore I think that all of us who have charge of the

conduct of worship in our Scottish Church should be very careful to preserve the use of the Psalter as the offering of the people's service of praise and their response to the mercy of God. At the same time, inasmuch as revelation has come to us historically, and the entrance into our world of our blessèd Lord and Saviour Jesus Christ is the beginning of a new era with the sunshine and gladness of the redemption of God in it, hymns to Christ which have been of the order of the Church's praise from the beginning, must have a distinctive place in all Christian worship. And in hymns here I have included the great Canticles and such hymns of praise as the "Te Deum," the "Gloria in Excelsis," and the great Latin and Greek pæans of praise which should be the property, not of one branch of the Church, but of the whole Catholic Church. I would add also the recitation of the Apostles' Creed or the Nicene Creed, for it has always seemed to me that the Christian Creed should be regarded not as a test of doctrine, but as an utterance of worship. A creed is a thing to sing—at least the creed of the Lord Jesus Christ is.

Concerning public prayer in worship, it seems to me amazing that the question of the advantage or disadvantage of liturgical or free prayer should have been discussed for so many years. Surely all through the discussions the answer lay in the sense of the early Catholic Church. From the beginning there was a combination of both, and we in Scotland

should never forget that the Reformers insisted upon both. It was at the call of the Puritan element in England that our Scottish Church departed from the Catholic tradition and its ancient liturgical use. To-day, Churches that are tied exclusively to certain liturgical use—such as the great Church of England—are openly declaring their desire and are taking steps to have their desire fulfilled, that there should be added to that fixed use of prayer in worship an element of freedom. And Churches like our Scottish Church, which have broken away from a fixed order, are openly saying and are expressing their words in deeds, that there should be allied again—as there was allied in our earlier Scottish Reformation tradition—the liturgical element with the element of freedom. This surely points to the fact that the ideal to which we must set ourselves now in the Scottish Church, and I imagine I may say in every branch of the Church, is the combination of a certain fixed liturgical element, around which may gather all the dignity and solemnity and beauty of tradition, and of disciplined, reverent thought, meeting the unfailing needs of the human heart through the years, with that which is free, unbound, dealing directly with the needs of the moment, changing as circumstances change, and more directly suggesting the action of the living spirit of man with the living Spirit of God, and that the praying people at worship are immediately under the inspiration of the Holy Spirit of God.

Concerning the third element in worship—Preaching—I have said already that it seems to me the true theory of preaching is that preaching is the presentation of Christ in words, as the Holy Sacrament is the presentation of Christ through deeds. And therefore preaching is not an adjunct to worship but an integral part of it. Moreover, preaching has always seemed to me to be that part of public worship in which is emphasised the importance of the offering of man's will unto God. Let it be added also that we are commanded to love God with all our mind. Of preaching, in the wider sense of instruction in thought and in life under the authority of the Lord Jesus Christ, I shall speak when I make an appeal for the revival of the Church's ministry of teaching.

I need say very little about sacramental worship in the Church. In a measure I have spoken of that already in the second of our studies. From the beginning this has been the central part of the Church's worship. The early free service of the Church, of which I spoke a moment ago, was always followed by the celebration of the Sacrament of the Lord's Supper, and our Scottish Reformers insisted on the celebration of the Sacrament of the Lord's Supper either weekly or monthly. Let me here refer to an interesting development of this central act of the Church's worship which took place in connection with the offering in public worship. I have explained to you that the early thought of worship was the offering of thanksgiving, and the

offering of self. As the former of these—the offering of praise and prayer in thanksgiving—became especially associated with the ordinary worship of the Church, so the latter came to be very especially associated with the Sacrament of the Lord's Supper, and from that thought of the sacrifice of self in worship the doctrine of the Roman Mass developed. Concerning this I need only emphasise what I have said before, that the thought of the Roman Mass of the sacrifice offered in Holy Communion being the repetition of our Lord's offering of Himself, is a late and I do not think a scriptural or Catholic thought. The early Catholic and Christian teaching is that the offering is of the Church and of the individual, and the supreme moment in Holy Communion is not simply the moment of reception, but allied to that moment the offering of the Church and of the individual unto God. So that the Service of Holy Communion supremely illustrates the element in worship of offering; there is in it the reception of Christ and the sacrifice presented unto Christ. Now it is just because in that Service there is not one element alone of supreme importance but two elements, that there will always be within the Church divergent opinion concerning the rule of frequency in the celebration of Holy Communion. I mean this. The element of reception emphasises the fact that in this Holy Service our Lord Jesus Christ gives Himself to us. The element of offering, on the other hand, emphasises the fact that here, as we present

ourselves and the Church a sacrifice unto God, we find the highest action of our Christian worship. If, then, you think in Communion chiefly of the former, the reception of Christ, you will naturally think of the effect of Holy Communion in the deepening of personal, spiritual life; but if, on the other hand, you think principally of the latter, the presentation of the offering unto God by the individual and the community, than I think you will find something congruous to faith in the great high celebrations of the Holy Communion that do not take place so often, but rather at definite intervals. I cannot myself see that any principle is at stake here. Undoubtedly in the Scottish tradition of less frequent Communion, something is lost concerning the service of the individual in the deepening of his spiritual life, but how much is gained by the sense of the greatness of the occasion and the solemnity of the great corporate act of worship! And, practically, it must be remembered that such less frequent celebrations secure a larger body of communicants than do constant celebrations, where few are present of what we call the congregation. On the other hand, it is surely due to the individual as a member of the Church that he should have continual opportunities of deepening his own spiritual life and uniting with the unseen Communion of Saints in the offering of the highest act of the Church's worship. I cannot help feeling that the wisest method for us in Scotland would be to combine this double thought; to secure

that opportunity is given—especially in our cities—for much more frequent Communion to those who need it, and at the same time to secure that the great corporate worship of the Church in the celebration of this highest act of worship should be abundantly secured.

Before I pass from our ordinary Church Service of worship and our Holy Communion Services, may I add that there are two elements in our common worship which I think we need to recover in our Scottish Church to-day. The first is the element of adoration, wherein the worshippers are taught to forget altogether about themselves in their needs or their joys or their sorrows, and in silence to bow before their Redeemer, crowning Him Lord of all. The other is the conscious entrance into the Communion of Saints, wherein we not only pass into the fellowship of all Christians on earth, but consciously in the Presence of God unite ourselves with our dear dead whom He has taken to His nearer Presence, and join with them in their continuous worship before the Throne of God.

So far I have spoken of the ordinary services of the Church. In the arrangement of these it must be frankly admitted that there is a good deal of sense in much of the criticism that is passed upon these services to-day. We must not be foolishly bound by tradition, we must be prepared for changes. If we get the great things, the lesser things will care for themselves. We have two important factors

in life which will help in all such rearrangements. The first is the growing knowledge of psychology, which will help us to understand how best to secure the attention of worshippers, and to bring it about that with reality, in the corporate group, they engage in the different actions of worship. The second is the experience of the past, not only in our own country but in other countries, where we find expressed, and see working, very different modes of worship. Here at least, as Christians, we may believe in pragmatism and watch how things work. New ideas will surely come with a new age. The important thing is to preserve the great conception of worship as the offering of the worshippers unto God, and to secure that the three great things of which I have spoken—the ministry of Praise, the ministry of Prayer, and the utterance and the study of the Word of God through Him Who is Himself the Word of God, have their place. In this connection I think the Presbyterian Church has a great opportunity to-day to serve the Catholic Church of God. We have very much to learn concerning worship, but we have this to give in the discussion of the problem, that our tradition in worship is the combination of reverence and of freedom, and that we are in a position to take advantage of the gains that come both from spontaneity in worship and from the form and order of a dignified liturgy.

And now let me speak for a moment of two special ministries in the worship of the Church to which

I think attention should be directed. The first concerns what I have called already the Teaching Ministry of the Church. I wish to make a plea for the revival of that ministry. I have spoken of the sermon as an act of common worship in the presentation to men of the Lord Jesus Christ, but let us remember that the sermon has also in its office Christ as a meaning for thought—which is Christian doctrine, and Christ as a meaning for life—which is Christian ethic. To-day men are profoundly interested in Christian thought—that is, in the view of the world as the universe of God, and men are also profoundly interested in Christian ethic—that is, in the application of Christian teaching to life and social questions. And there is to-day a profound need for the careful exposition of Christian doctrine and the relation of Christian faith to Christian ethic. Now I question if it is desirable to have that introduced into the sermon in ordinary Church worship. For one thing, that is not the meaning of the sermon in ordinary worship. For a second thing, there is not time for adequate treatment. And for a third thing, there cannot be questions asked or discussions engaged in. I am inclined to think that we should detach such sermons from ordinary worship, and that there should be often in our churches special services not organised in connection with public worship, but for this one purpose, that after a short service of prayer and of praise there should be adequate discussion by adequate teachers of the

great subjects of Christian doctrine. I venture also to suggest that our Church should in some way make provision for the preparation of teachers who should take the leading part in the conduct of such services. Why should there not be a class of teachers as well as a class of preachers? Why should we not have an order like the order of Canons in the Episcopal Churches? Why should we not use our trained minds to teach congregations, as our professors teach students? Why should we not, in this restless, intellectual age, revive the office, or emphasise the office, of the "ecclesia docens"? But such work would be best done, I am convinced, not in connection with ordinary public worship, which is the offering of the Church unto God, but at special services for this special purpose.

The second remark I wish to make on this line is that I think that the Church, and especially perhaps our Church in Scotland, has need to-day to pay more careful attention to the culture of the devotional life. I know well how the Protestant Church teaches that the secular is redeemed by the sacred, but if we are wise men, we shall remember that the spiritual life, like every other kind of life, needs to be reverently studied and then to be carefully ministered unto. And I question if the Protestant Reformed Churches have trained their people sufficiently in the habits and the nurture of their spiritual instincts in relation to devotional life. The heart of this culture is prayer. I have spoken

several times of the importance of giving the impression in public worship that something is *being done*. In our Protestant worship this is probably most effectively connected with prayer in worship, for Christian worship will not long endure if prayer is conceived as a subjective thing in worship, not an objective thing. Prayer does something. God gives His gifts to His Church and to the world in answer to prayer, and Christ has emphasised the special value to the individual and to the Kingdom of corporate prayer. Of course, as I have urged already, that is a most important part of common worship. But we have need to-day to detach that from the numerous acts of public worship, and to secure that by special services our people shall have the opportunity of praying together, of quieting their hearts at all times in the Presence of God, of bringing their needs into His Presence with others, and of securing the gifts that God gives in answer to prayer in the ministry of His Kingdom. Our churches should be always open for prayer. We should have special services where there will be only prayer; especially should we have united intercessory services. And in connection with this, two recent developments in Church life seem to me of special value if they are properly used. One is the introduction into such services of intercession, of directed prayer; and the other is the retreat of members, who are engaged in common Christian service, for quiet periods of united prayer.

In all this I am conscious that, on such practical subjects as those, different minds may well take different views. The important thing is that we should keep before us the ends of Church worship —ends to which I have referred; the offering of prayer and praise, the reception of Christ Who is the Word of God, and the offering of self in the corporate Body of Christ unto God. So in our Church Services, whatever their forms may be, however inadequate we find them to meet our needs, and whatever criticism we pass upon them, we shall know that we are having fellowship with God and God is having fellowship with us. We shall know that God is giving to us, and that we—I say it reverently—are giving unto Him. And on this profoundly religious note of our common Church Services I wish to close, reminding you of a mystical thought concerning all such Services in the Book of Hebrews and the Book of Revelation. There the thought is suggested to us that, while we are worshipping on earth, there is a great offering of worship being made constantly unto God in heaven. We are gathered on earth to worship around the presence of the Lord Jesus Christ, and in these great books of Holy Scripture our Lord Jesus Christ is represented as Himself offering the whole worship of the Church in heaven. Christ is in the midst of us as we worship on earth, but Christ is also our Leader in our worship and our great High Priest Who is ever presenting the worship of His Body unto the Father in heaven.

And so we may think of our imperfect worship on earth as having, as it were, something parallel to it in heaven, completed and made perfect. Or, shall I say, we may rather think of our Lord Jesus Christ in the midst of us as we worship, taking our imperfect, stammering service and presenting it as part of the perfected service of the Church in heaven. That service is represented to us as the service of free spirits, breaking into glad utterance of praise and taking their part in a great perfected liturgical offering. Nature has a place in it, redeemed humanity has a place in it, and our imperfect worship on earth has a place in it. Also where, with halting lip and inadequate form, we present our worship on earth—whether in a great church dedicated to God's glory, or a mission room where the people meet, or where two or three are gathered together presenting their offering unto God—there in the midst is the Lord and Master of us all, Jesus Christ, receiving the worship, purifying it from all its imperfections, and uniting it with the great offering of worship which He presents in heaven. And so the worship of God in the common services of our Church is the one experience on earth in which a man enters into the triumph and victory of heaven. Here in our life we struggle and we stretch out our hands wistfully. We are often overcome, and at times we are tempted to lose hope. But there, in the moment of our worship, the great moment of our experience, we are lifted where the triumph has already come; we are con-

querors. We speak still of the Church militant, but the Church militant worshipping has become already the Church triumphant, and the music and the glory and the rejoicing of those who have overcome is in our hearts. Also we learn what it is, in the fellowship of His redeemed, to adore Him Who, by His Cross and Passion, hath redeemed our world and is now on the Throne of God.

LECTURE VI

SUBJECTIVE WORSHIP

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When I was honoured by the Chalmers' Trust to deliver these lectures—and the theme I chose was the Ideas in Corporate Worship—I was commissioned to deliver six lectures. This, therefore, is the concluding lecture of the course, and I think it should be more distinctively of a devotional nature.

In all these lectures I have emphasised the objective nature of Church worship. I do not mean by that that Church worship is performed as duty to God, or that our aim in our worship is to please God. It is not under such monarchical categories that we conceive God either philosophically or religiously. What I mean is that our worship is our *offering* to God. The first thing in it concerns our giving, not our getting. The ecclesiastical word which expresses this is sacrifice. Only, we must remember that the sacrifice is not of things, but of persons, and it is not the sacrifice of our Lord and Saviour Jesus Christ, but of His Body which is the Church. As members of that Body in our worship we offer unto God, in the love of Jesus Christ and through Him, our thanksgivings and ourselves. That is the Apostolic and Catholic conception of Christian worship.

I have already reminded you that in worship allied with that objective element is a subjective element. I mean, while in worship we give, in worship we also get. And it is really abstract to separate these two things one from the other. Just as in Church worship the personal and the social are combined—you really only worship as a member of the Body of Christ, and yet your worship is not real unless your fellowship with Christ is personal—so in worship the objective and the subjective are subtly combined. You get as you give ; you receive from God as you present to God. Objectively you make your sacrifice ; subjectively you find on your side the means of grace. These must not be abstractly separated the one from the other—the objective and the subjective—there is a unity.

But for a little while I desire for the purpose of this study to make the abstraction—so far as possible to separate the subjective element in worship from the objective, and to consider how in worship the Church's spiritual life is objective, the Church's faith is sung out to the world, and the Church is prepared, as the Body of Christ, for the service of the Kingdom of God.

Let us consider first the relation of corporate worship—(1) to the devotional life, (2) to the apologetic work of the Church, and (3) to its evangelistic and missionary offices in the Kingdom of God. And then let us unite again, as they should be always united, the subjective and the objective, and make a

plea for a worshipful Church everywhere and in our beloved land.

I. Many years ago there lived in a monastery at Paris a humble lay brother whose name was Nicholas Hermann or Brother Lawrence. He had been turned to God, he tells us, by looking at the trees, bare as they are now in winter, and remembering that as spring came they would break forth into green. That, he said, gave him a sense of the Providence and Power of God, which he never lost. His office in the monastery was a lowly one—he was cook. But such beauty was in his character, especially such a sense of sanctuary seemed to possess his soul, that men and women came from all quarters to have converse with him. He used to say that when he was in the midst of his work, one calling here and another calling there in his kitchen, he possessed God with as much tranquillity as if he were on his knees at the blessed Sacrament. He was urged by those who were interested in the spiritual life to tell his secret. At last he was prevailed on, and wrote it down and called his book *The Best Rule of a Holy Life: the Practice of the Presence of God.* Now, that is the real secret of the devotional life—the practice of the Presence of God. Many devotional books miss their aim, disappoint us, and may even do hurt to the soul, because they turn the soul inwards. The greatest devotional books in literature, such as *The Book of Psalms, Augustine's Confessions,* and

The Pilgrim's Progress, turn the soul outwards—outwards, I mean, towards God, and only that nourishes devotion.

May I speak here for a moment—very reverently—of the devotional life of our Lord and Saviour Jesus Christ? You cannot think of our Saviour in the mystery of His inward spiritual life, with a sense of strain upon Him, through elaborate recollection and rules, nourishing the religion of His Soul. The Son lived in the Father. Jesus opened His being wide to the Presence of God. He abode in God. And it is that great objective sense of God, the practice of the Presence of God, which is the secret of devotion.

What I wish to suggest is this, that it is for the most part through the public worship of the Christian Church that the sense of God is kept alive in the community; and further, that it is by our regular habit of taking part in Church worship that most of us seriously practise the Presence of God. Worship has really no meaning apart from God. It is the conscious recollection of God; it is the deliberate action of coming into the Presence of God and doing something unto God. And the habit of that keeps alive in the soul and in the community the sense of the reality of the Presence of God. If public worship ceased in the community, I question if that sense of God would continue very long as a living thing in the community. Certainly I know that God fades out of the life of a man who ceases to pray.

Now it would not be honourable to stop there to-day. For there are many spiritual persons in our midst who are profoundly sensitive to the fact that the practice of the Presence of God is the secret of devotion, who say frankly that they are not interested in Church Services, and as regards the matter of keeping alive in their hearts the sense of the presence of God, they are helped most by private prayer, by meditation, by the study of Holy Scripture, by solitary fellowship with Nature and Art, and by communing with their own soul.

I have already indicated how alone I think that mood of mind can be met. Finally it can be met only by deeper thoughts about the meaning of worship, especially about its objective and corporate character. But let me here say a word about this from the point of view even of subjective worship. When we speak of recollecting the Presence of God we must be careful to see that we put a right content into our thought of God. Mere existence is a very thin category to apply to God. God is more than substance, as Spinoza said, and God is more than spirit, as Hegel said. God, in the Christian thought, is spirit, with a very definite quality attached. The character of the God Who has revealed Himself to us in Jesus Christ through action and passion, is, in His Being, Love.

Now I know that much may be secured for the devotional life by the recollection of God as substance and of God as spirit, by meditation and study

and quiet fellowship with Nature and Art as well as by the communing of a man with his own soul; there, most certainly, God is. But to recollect God and to get to know God in His spiritual character as Love, as He has revealed Himself to us in the action and passion of Jesus Christ, there must be, I am convinced, something more than that; something more which is represented by the outgoing of the soul, by the movements and actions of the soul, by the encouragement of a man's thought and affection and will towards the God of our Christian Faith, as He is presented to us, and we take to do with Him in the corporate worship of the Church of Christ. I think that is so, if only for this reason, that only in such recollection of God do we take our brother also, and even such personal exercise as the recollection of God is incomplete without that. There must indeed be moments when a man is alone with God—the alone with the Alone. But God, as the Christian religion reveals Him to us, is not essentially the Alone—He is essentially Love. And in our devotional life we must guard against egotism, against anything like spiritual superiority, or even spiritual self-consciousness. We must indeed learn to recollect God; that is the secret of the devotional life. But never for long must we recollect God, as it were, only by ourselves. Always we must remember the brother. Only with the saints, only with all saints, shall we know the Love of Christ which passeth knowledge.

And here I should like to add something more. I am quite sure that the devotional life must have in it some intellectual consciousness, and I think a great deal is missed by those who neglect to exercise that intellectual consciousness through the instruction that is a part of the office of the public worship of God. I have recalled in these lectures the real meaning of the sermon in public worship. It is the presentation of Christ through the medium of words. And also I have pled in these lectures for a larger use of the ministry of teaching, apart from the ordinary offices of public worship. But there is a kind of instruction in worship that is, as it were, between these—the old Scottish habit of lecturing—of lecturing, I mean, on the Word of God. That has the presentation of Christ in it, and that has also instruction in it, and where there is such instruction at public worship there is feeding of faith and the building up of character. There comes to be a sanity and a wholesomeness and a humaneness in the spiritual character which is akin to the mind of the New Testament. And that, too, is of the recollection of God, and of that kind of recollection of God as He has come to us in Jesus Christ, as Jesus Christ comes to us in the Holy Scriptures, which is the secret of devotion.

II. I pass to what I have called the Apologetic Ministry of Public Worship. And at once let me explain what I mean. It is a psychological fact

that the utterance by a group of its faith does two things: (1) It confirms the faith of individual members of the group, and (2) it propagates the faith. Now a congregation is a group, and when a congregation gathers to sing out the praise of Jesus Christ and to utter its faith in God through Him, by that action the faith of each individual member of the congregation is confirmed, and the faith of the Church carries to the world its convincing appeal. I have sometimes thought that it is from this fact that our Church creeds receive their full significance. Creeds arose, of course, intellectually. There are the Christian facts, and there are the Christian experiences. But you must think out the meaning of the Christian facts, and you must express in terms of thought the Christian experiences. Something is lost in the process, but something also is gained. It is as when you find a word for an experience. You say, "That is what I mean, but I could not find a word for it"—and the word becomes the nucleus of a richer experience. The expression helps, though in a measure it limits. So the creed helps, though in measure it limits. So you must always run the creed fluid in experience and let a richer experience gather around it. The tragedy is when the creed becomes a stereotyped thing, a mere intellectual formula, it may be even a fetter. Now I think the creed of the Christian Church should be a thing that can be sung. The Doxology is the simplest Christian creed, but the fuller Christian

creed that gathers to itself the religious experience of men and women through the centuries should also, I think, have its home in the worship of the Church rather than in the Theological Colleges of the Church. The creed is a thing to be sung forth, and the singing of it forth by the corporate company of the worshipping congregation should confirm the creed of each worshipper in the congregation, and proclaim the Evangel in the glad glory of it unto the whole world. I wish that those who are leading the negotiations for the union of the great branches of the Presbyterian Church in Scotland would so conceive the Church's creed. Why should not the opening paragraph of the Deed of the Constitution of that Union take the form of an Act of Worship in which the simple faith of the Church is set forth—not so much in terms of the intellect as in terms of devotion, on the line of the Catholic and Reformed and Scottish traditions of the Christian Faith? I should like to see such a creed as could be sung out in all the churches of the world, as a faith in which we glory in Jesus Christ, the Te Deum of His Holy Catholic Church.

That leads me one step further. I have so far spoken of the confirmation and proclamation of the faith in corporate worship, rather than distinctively of the apologetic. But the apologetic arises thus. In the Christian Church the Christian faith is really only worthily presented to the world when it is proclaimed as essentially the faith that is

to be sung out, or rather, shall I say, a Person who is to be sung to. The Christian faith, at the heart of it, is Jesus Christ. Even the most elaborate Church creed is just a statement of the manner in which a Church understands Christ, and if you wish most worthily to present Jesus Christ to the world, you must present Him as One to be sung to, as One to be sung of, as One to be sung forth unto men. Worship, therefore, presents Christ's faith as it ought to be presented—Christ most central, a Person, and Christ to be sung to with gladness, the Redeemer. Can you conceive a grander or a more persuasive Christian Apologetic than this—that in every city and town and village in our land, crowds of worshippers should be found thronging the churches in one great corporate action, singing the praise of Jesus Christ, and showing forth their faith in Him as a glorious thing, a musical thing, the most joyous of all things which only song can express? It was the singing of hymns to Jesus Christ in the church at Milan that won St. Augustine back to the faith and bound him to his Lord. I recall two great occasions in history when sunshine seemed to break on the world after darkness. One was at the beginning of the history of the Christian Church at Pentecost. Suddenly the Spirit of Christ came upon men. Christ Himself appeared as His own faith, and it was as the birds sing when sunshine breaks. A new thing appeared in the Christian Church. The singing of hymns to Jesus Christ,

setting Him forth to the world as One to be sung to, to be sung of, and to be sung forth. And wherever that Evangel went, men and women and little children turned unto Him, won by the music. The other occasion I recall was at the Reformation, when again, one may say reverently, the Spirit of Christ descended. Christ appeared as His own faith, and again it was as when the sunshine breaks and the birds begin to sing. Hymns appeared again, hymns about Christ, hymns to Christ, sung not now in the seclusion of the monasteries by monks—good and great as that service was—but sung by the common folk in the open air, at common prayer in the vernacular. And again everywhere men and women and little children turned to the Living God, through the Christ to be sung to. Christ to be sung to—that is the Christ presented to men in Christian worship. And if in the public worship of our churches to-day we are not giving to the world that impression about Christ, and are not gathering together to sing to Christ, confirming each his brother's faith, and singing forth Christ, to win men to His faith, then we are missing what I regard as one of the greatest powers of the Christian Apologetic. "I find the lark," says a mystic, "the most wonderful of all birds. I cannot listen to his rhapsodies without being inspired to throw up my own love unto God."

III. And now, as I pass to speak of the Evangelistic and Missionary Offices of Public Worship, I

find it almost impossible to continue the abstraction of the separation between the objective and the subjective in worship. For here we come face to face with the mystery of the ministry of prayer in worship, corporate prayer. And again, as the subjective value of prayer is in the effect produced upon the man who prays, or the company that pray, I am convinced that, if prayer and corporate prayer are not regarded as having objective worth, the ministry of prayer will continue to have unreality in the public services of the Church. Still let us continue our study so far as we can, beginning at least here also with worship as subjective. Now the evangelistic office of the Church is to present Christ unto men, *vestitum evangelio*, clothed in His Gospel. I question if we realise, until our attention is directed to the matter, what an evangelistic agency—to use rather an objectionable word—the ordinary services of Church worship are intended to be. If I have put things correctly, the very meaning of Church worship is a supernatural thing. In the very midst of the worshippers Christ is, in the worship of the Church He is presented to the worshippers through the medium of words, and in Holy Communion He presents Himself to His people through the medium of actions. Surely, then, Christ Himself being thus present, and being thus presented unto men, will draw men to Himself. We ought to accept it in every Service of the Church. Jesus is in the midst, proclaimed to men, and to troubled,

wistful hearts Jesus makes Himself known in the Breaking of Bread.

Then again I think you will agree with me that the real evangelists of the Church are the saints. There is a witness-bearing unto Christ in the fellowship of the Church, and so that has an apologetic function, as it has also a missionary function. But the most persuasive witness of the Church's faith is the witness of the lives of individual men and women, who are loyal to Christ and who carry the Spirit of Christ with them into all the departments of human life, and the saints can never think of themselves apart from the Body of Christ. A mystic saint may indeed pray in detachment, but even he becomes one of a little flock, and his life is nourished by the catholic worship of the Communion of all Saints. The greater saint the simple saint, the man who is free altogether from self-consciousness and spontaneously serves, keeps near to the beloved community of God's people when in fellowship they gather for God's worship, and this is of the music of his soul that wins men to his Lord. "One thing have I desired of the Lord, that will I seek after, that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in His temple."

And here may I add that I am often impressed by the fact that so many of the leading missionaries of the Church have come from the small country congregations in our land. I think it is God's seal

of honour upon those whose work in such places is often very burdensome, but I think it also arises from this fact, that in the smaller congregations of the Church there is often more real Christian fellowship than in our larger city congregations, Church worship has a deeper note of reality in it, and the Church itself counts for more. That is part of the subjective influence of the public Services of the Church upon evangelistic and missionary service; the real power is the power of prayer.

And now I can no longer continue the abstract separation of the subjective and the objective. Great indeed is the power of prayer subjectively in the public worship of God. A congregation at common prayer is a singularly impressive experience, both to those who join in the prayers and to those who are present with them. In the hush of the presence of God and the offering of the sacrifice of the lips unto Him, great indeed is the subjective power of prayer—purifying, subduing, uplifting the soul unto God. Still, I am persuaded that if prayer, corporate prayer, is to attain unto the fulness of its fruit and have lasting reality in the public worship of God, we must hold to-day that prayer *does* something—does something almost objectively; that personal prayer does it; that corporate prayer does it; and that through the prayers of the Church there is given to God material, as it were, which He uses for the working out of the ends of His Kingdom. The prayers of the Church make ready a Body for the

Lord through which His Kingdom shall come. The Kingdom of God has not yet come. In our world Christ is still striving in the strife amongst us. And I believe it is through the prayers of His Church, when the Church prays—as alone ideally the Church should pray, brother in fellowship with brother—that God has presented unto Him the opportunity, if one may say so, of working His ends, till the kingdoms of this world become His Kingdom, and Jesus Christ is specially, if one may so put it, come forth in His power, conquering and to conquer. It is so that the Churches work. It is so also in the Church's prayers we must make ready a Body for the Lord.

It is precisely with prayer as it is with work. If the Church will not work, God's power, we may say, is restrained. If the Church will not pray, God's power is also restrained. Prayer and work together make ready the Body prepared for the Lord.

IV. And now on this note repeated, which has been the theme of all these lectures—that in worship we *do* something, that through worship something happens, that worship is our objective offering unto God—I draw these lectures to a close.

I should like, as I close, to make an appeal for a more worshipful Church everywhere, and especially in our belovèd Scotland. I am quite sure that such a Church would not be less scholarly, less evangelistic, or less missionary, but rather more missionary, more evangelistic, and more scholarly. For the more

Christ is adored, the more shall Christ be studied, and the more shall He be served.

I should like to make an appeal that when the two great branches of the Presbyterian Church in Scotland become united—may God hasten the hour—one of the most conspicuous marks of the historic Church of Christ in Scotland should be that it is supremely a worshipful Church. The rekindling of the sense of God in our land is our greatest national need.

I should like also to plead that more attention should be given to the subject in the Church's Divinity Halls. I know that attention is increasingly directed to the subject, but the splendid tradition of our Theological Colleges in Scotland is that the great subjects approved for study are treated with an almost unique combination of historical, philosophical, and practical discipline; and I should like to see in our Colleges such an historical, philosophical, and practical treatment of this subject of Public Worship. Our ministers are our leaders in worship, and no preparation can be too careful to make them ready for that high office.

The Church in the world is established as a witness unto the Evangel. There is a faith once for all delivered to the saints. The Church in the world is established to work out in our world the ends of the Kingdom of God. We are fellow-workers with Him. But supremely the Church is established in the world to be the home of worship. Christ is to be supremely

studied, Christ is to be supremely served, but, above all, Christ is to be supremely adored.

It is the Gospels in Holy Scripture that tell us of Him, and through the Gospels by His Holy Spirit we still have fellowship with Him. The Gospels begin with worship and they end with worship. As He came to us Incarnate from the Father, it is written that the angels worshipped, singing, "Glory to God in the highest, on earth Peace." As He passed in His Ascension unto the Father, it is written, "They worshipped Him and returned to Jerusalem with great joy, and were continually in the Temple praising and blessing God." And as the Holy Records close and through the open door of our Saviour's Ascension we look into heaven, there is shown us a vision of the storms of life all stilled and the fever of life hushed, around the sea of glass shot through with lines of light, and by the glassy sea there is a throne, and on the throne the Lamb of God. And it is written of those who stand around and serve Christ, seeing His face, that they rest not day nor night, singing, "Holy, holy, holy, Lord God Almighty, Which was and is, and is to come."

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